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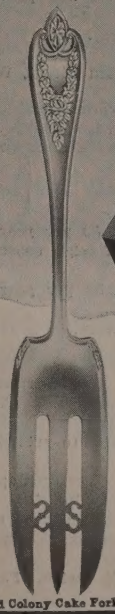

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A Weekly Record of the News, the Work, and the Thought of the Church

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EVERY YEAR has been to me a softening of the impressible nature, and a clearing of the eye in all the fields of divine goodness, quite irrespective of the hard, hot, choking work of the external world and it attacks. I feel more and more how all right spirit life is a gladness and a glory increasing; how divine goodness is speaking in all tones that reach the heart with joy or sorrow, awe or ecstasy, everywhere and in all things, if we can but hear it; how completely the spirit within can be in communion with light, independent of external circumstances; and yet how external circumstances and creation are the medium through which God speaks. And if it is indeed a speech of God, an ever present incarnation of the divine mind, then the power of reading the divine mind can only exist for those who are in accordance with it.—*Edward Thring.*

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LII MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 21, 1914 NO. 3

Thanksgiving, 1914

'Mid tumult of great nations raging
In savage strife and piteous pain,
'Mid clash of myriad hosts engaging,
'Mid plash of ruthless war's red rain,
We pay, O Lord, before Thine altar,
As we were wont in happier days,
With hearts that tremble, tongues that falter,
The tribute of our thankful praise.

Because Thy presence went before us,
Our feet have found a peaceful path;
Because Thy pinions hovered o'er us,
And hid us from the tempest's wrath,
We have abode at home securely,
While battle-thunder roared afar;
Our and has been defended surely
From the wild wreck and waste of war.

Green herb our flocks and herds has nourished,
Our orchard trees their fruits have borne,
The seed we sowed sprang up and flourished,
Our bins run o'er with garnered corn;
Still in our ears Thy word is spoken,
Still we in worship find Thee nigh,
Thy Blood outpoured, Thy Body broken,
To our faint souls new strength supply.

So, though the world-wide strife distress us,
Its 'whelming ruin, slaughter stark,
Though doubt and bodings sore oppress us,
Though day is neither clear nor dark,
We pay, O Lord, before Thine altar,
As we were wont in happier days,
With trembling hearts and tongues that falter,
The tribute of our thankful praise.

JOHN POWER

EDITORIALS AND COMMENTS

Orthodoxy and the "High-Brow"

ONE of the evidences of His Messiahship given by our Lord to the disciples of St. John was the fact that "the poor have the gospel preached to them." And the evidential force of this lay partly in its fulfillment of foregoing prophecy, and partly, perhaps more, in the attitude of the popular mind toward the poor. Aristocracy may be to-day, as it has been called, "a very venial sin"; but in the days of our Lord and in the civilization which had overrun Palestine on the heels of its Roman-Greek conquerors and overlords, aristocracy was a most serious matter. The poor lived for the rich and their existence was justified strictly on that ground. Those who were not tillers of the soil, or hewers of wood and drawers of water, were in attendance in some way upon the convenience of exalted ones. Spiritually they existed only to themselves. Perhaps they had souls. Perhaps. Their heavy minds turned lumberingly toward the idea of a better life and a realm of satisfying justice. But it was worth no one's while to inquire into their possible spiritual value. If the great ones of the earth might look forward to a better state, no doubt they should find in that state the poor also; at least so many of them as should suffice to fetch and carry. Whatever might be debatable concerning the immortal element in man was discussed by the rich; and any conclusions arrived at would be dealt out to humbler folk with the order for the day's meals—and in the same manner.

It was a relation that died hard even under Christian conditions, and evidence of its existence in a highly developed state is to be found in plenty in the literature that best describes the relation of masters and servants in the time of the Georges. The squire might save his soul how he would; if the stable boy had a soul, he must save it as he was told to.

Moderns cannot afford to smile at this obsolete point of view, for it survives among us in a form only slightly changed. It is now generally conceded that all human beings have souls. But we are far from conceding, in practice, that all human beings have minds. Or if the latter concession is grudgingly made, there is still a well defined impression that minds are of no intrinsic value; that minds only function validly after prescribed sorts of training; that the apparatus of thought is the human brain plus a certain amount of cultivation. And this sort of superiority is about as deadly as the other. Really, it is not much to grant a motorman a soul if you deny him a mind.

Swiftly some one replies: "Your assertion is rather far-fetched." But not at all. Look at the arguments supporting the positions of the class that believes it ought to rule—such as these: They are grouped round the thesis that the uncultivated, after their terrific experiences and in the midst of their sordid life, cannot be expected to take a right view of matters of essential principle. We cannot expect a sensible vote from a poorly-housed proletariat. There should be a standard of education as a condition of suffrage. It is not to be expected that men in certain walks of life will have had any time or any incentive to devote themselves to thought; and, as a consequence, they are incapable of thought of any real value to others or even to themselves. We will let the thinkers rule. And the cart-tail orator, wishing to make capital with his audience, says to them, "I should hesitate to come before this enlightened community without," etc., for the precise reason that he is trading upon their not being enlightened—that is, educated up to a certain point. Because he thinks they are what he politely tells them they are not, he is speaking to them under a gasolene torch and taking them into spurious confidence in the interests of that of which he will make no real effort to convince them, but toward which he will sway them if he can. In fact a good deal of the radical legislation against which Dr. Nicholas Murray Butler inveighs in his pamphlet called *Why Should We Change our Form of Government?* is nothing but the swing of the pendulum away from the tendency to ignore the plain man on the ground that what mind he has had better be employed in feeding cylinder presses and "wiping joints" than functioning stumblingly upon matters of government. Let him leave these things to his "betters"!

And the degree to which this thing has made way in religious matters is very much greater. Its harm, oddly enough and quite conversely, is not to the so-called inferior class but to the superior. That is to say, the people who, by reason of what is called education, assume that the uneducated never entertain opinions of value upon religious matters, thereby cut themselves off from the enormous weight of conviction and belief among persons whose thinking is not scientifically formulated, not validly logical, and yet is thoroughly wholesome and sane and salutary. It might be a balance wheel for persons with whom education has led only to irresponsibility and vagary. But unfortunately it has been discounted already on the ground that it is the clumsy product of unskilled intellects.

IT SHOULD BE SAID at this point that education, in any proper sense, is not understood as being lacking, but rather that indefinable thing called culture. Education, in these progressive days, is too cheap and general to be the *peculium* of the great ones of the earth. The laws of the state, industrial competition, natural ambition, and a dozen other incentives, prod the average human into more or less education. There is, however, but one road to "culture": the road of some leisure. This road is shaded by social and financial protection and peace and lighted by taste. It would be worth while to digress, if there were space, in the matter of the decay of real culture; contrasting the exact information and developed understandings of our grandmothers with the standards of the average modern Woman's Club; and pointing out how the former burned the midnight oil to bring forth a tangible mental product while the latter accomplishes intellectual dissipation by daylight.

However, the Church herself has had her innings as conservator of culture and general *arbiter elegantiarum* and knows just how much there is in it. During the days when there was no culture outside monasteries and chapter houses; when people could talk to classic painters instead of studying about them; when technicians of all sorts throve under the wing of the Church and nowhere else; in those days men lived too closely with real culture, and it took a vast deal of piety and the sound sense that comes of hard living, to keep the intellectual product wholesome. And even now, when we read the writings of that period, we wish that the sky and rain had been let in upon them a little way, and that the scholastic voice had in it rather more of the ring of the plough and the clamor of the market place. In short, the men who had all the culture there was, seemed to miss something essentially human—something we would rather not be without. In any day or time, culture, genuine or alleged, can only be the privilege of the few, and the things that are common to all men are of more importance than the things peculiar to the few.

And if there be such a thing as orthodoxy, it must be a thing appreciable to every man who is not subnormal. It is inconceivable that the value of religious judgment should depend upon the ability to distinguish between Corot and Tintoret. The Incarnation, the Atonement, the Sacraments, a teaching authority, these things must be, if they have any reality, within the scope of the average intellect. Experts may be needed to state as a formula this technicality or that; but a religion whose theory is revealed and whose events are historic, which is chiefly concerned with a Baby, a gallows, and a brotherhood, that renews its vigor and loyalty by joining in a sacred feast, is designed to be dealt with and handled by the common man. What he thinks about it, and the degree to which it influences him, can never be a negligible quantity in general religious consciousness without grave peril to general religious consciousness. If God has given an orthodoxy He has given it to the ordinary man,

with the supplementary arrangement that it may not be quite out of reach of the exceptional man. If religion is an accomplishment, like the French language, it is of no consequence to the *illuminati* what truck drivers may think of it. But religion is not an accomplishment, but a staple article. Plain people not only must have it, but they actually get it and use it. There are a great many more plain people than any other sort, and consequently the question of where they get religion and what they do with it is of greater importance than the reception of religion by any other class. The importation of an inferior vintage of Burgundy is a hardship for a few well trained palates; but an accident to the water-works affects everyone alike.

SYSTEMS ARE JUSTLY JUDGED by their weaknesses as by their strength. We do not find that a vaunted culture gives immunity from the purely human instinct of intellectual *wanderlust*. The uncultured may read the *Police Gazette;* but then the cultured may read the *Philistine*. Mrs. Cassidy may hanker after the Holy Jumpers in the back street; but Mrs. de Puyster probably dallies with Mahatmas at the Century Club. And after all, it is no flatter to say in a bar room, "All these here priests are grafters," than to say over the tea table, "The religion of Calabrian peasants is wholly superstitious fear." What is called culture does not prevent people from coquetting with groundless and half-baked philosophies, nor from making silly generalizations. Charlatanism seems to flourish quite as well among the cultured as among the vulgar, and clever and unscrupulous minds sway both classes, whether or not they are called demagogues. It is self-will and conceit that make men the prey of whatever and whoever catches them first, and these vices seem to grow healthily in cultivated and fallow soil alike.

The nature and general ground-work of latter day religions and cults is very plainly the supply meeting the demand and the garment cut according to the cloth. They appeal to the "high-brow" for whom they are designed. It is only he who will find a religion on the "high plane" where he dwells, instead of following the immemorial custom of his kind in catching his religion in the abyss and letting it lead him upward. Wholesome religion humbles a man first and then exalts him. The cultured is already exalted, and his religion must come to meet him walking on stilts. It must bring him the pleasant sense of perceiving something which would pass by the average man unnoticed. Instead of saving him from a sinful world, it must make him comfortable in an ignorant world where he feels isolated. And, naturally, while some one is inventing him a religion, it is a simple matter to include those details which will make him glad that he knows the names of Emerson's essays and what Millet preferred to have done with the double "l" in his name. A great many expensive temples would not have been built had it been required that the theories on which they are founded must be discussed only in laundries and rolling mills.

Meantime the poor are having the gospel preached to them and are listening; listening and learning; provided they are not merely poor in purse, which is an accident, but poor in spirit, which is God's design; and His providence has saved them from the malignant form of pride which goes with that little learning that is said to be a dangerous thing.

IT is a pleasure to find so many of our friends acting promptly on our suggestion that war relief be administered through our American churches in Europe. A good beginning was made in the contributions acknowledged last week, and the list of receipts now added helps very much.

The War Relief Fund

It is not without hesitation that we have established this fund in view of the many other funds that have been constituted. But the Church has always been looked to for relief in emergency, and ought to be. The "plants" for the purpose are there, and they are effectively manned. For the American Church to recall its workers on the Continent in this time of distress would mean that our churches on the Continent are maintained for purely selfish purposes—for the pleasure of the American travelers of means, in normal times.

Happily, these churches do not so appraise their own function. When this sudden emergency has arisen, they have immediately taken the position that as neutral and religious houses, asking no questions as to the causes of destitution and carefully abstaining from any interference with civil or military authorities, they are bound to administer relief according to the best of their ability. Herein the bond of unity between Germany and France is entirely unbroken. We have stations in each, well manned, and, happily, under the direction of the Archdeacon in neutral Switzerland, who is just across the border from a large colony of Belgian refugees.

Our imagination must be brought into play. Precisely what distribution will be made of the funds that we can send to Archdeacon Nies we cannot say, for the story of the conditions reported from our several churches on the Continent, printed in THE LIVING CHURCH of November 7th, indicates that any one of them could use all and more than we are likely to be able to send. We simply trust to his judgment in the matter. We have already explained that the American consulate at Vevey has conferred a medal upon him "for efficiency in aiding Americans abroad" at the outbreak of war. Like the best type of American so often before, when the emergency came, Archdeacon Nies rose to it. American Churchmen may well be proud of their representation in the European cities, and may have confidence in the use of the funds that may be entrusted to them through these offerings sent to us. Make checks payable to THE LIVING CHURCH and send to THE LIVING CHURCH office, Milwaukee, Wis.

The following are the acknowledgments for the present week, being receipts to Tuesday, November 17th:

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	$534.80

THIS call that we make upon Churchmen for a special relief fund does not dim our interest in the more general funds that, happily, are being gathered throughout the country. None of these appeals to us more than the "Dollar Christmas Fund" for homeless Belgians, to which we have already directed attention.

"It is only by widespread and generous support and by personal appeals through the press that we can hope to achieve success," says the treasurer, Henry A. Clews, in a new letter just at hand. "Today hundreds of thousands of Belgians are homeless and penniless refugees. Thousands of civilians have met a miserable death. The whole apparatus of economic life in field or factory or office has been wrecked and ruined so that the future of Belgium is altogether beyond prophecy.

"There are many ways in which you can help to avert the agony of suffering which confronts helpless Belgians during the coming winter. You can send a donation to our fund, or you can apply to our secretary, Percy Bullen, 66 Broadway, New York, for a collecting card. He will be glad to issue same to any responsible person enclosing personal references. Churches, chapels, clubs, and societies can assist by writing for our collecting list. Entertainment committees and places of recreation may render great help by sending us the proceeds of benefit performances. In all these ways friends everywhere are assisting nobly. All the money received will be cabled to Europe before December 20th. It is our ambition to see that no necessitous Belgian man, woman, or child is destitute of food or shelter at Christmas."

We have very gladly forwarded to this fund a few contributions that have been sent to us, and it has our fullest

support. The treasurer, to whom remittances may be sent, is Mr. Henry Clews, 66 Broadway, New York.

The *Christian Herald* fund has shipped six hundred tons of food by steamer that sailed last Saturday, the value being about $40,000. Further shipments are now being collected. The "War Children's Christmas Fund" (35-37 West 39th street, New York) is collecting Christmas gifts of clothing and also of simple toys, nuts, and candies for children. Theodore Roosevelt is honorary chairman of this fund. Many are asking, also, how clothing and supplies may be sent. In most of the cities there are local committees which can be consulted, but any who find it more convenient to send direct, may address the Belgian Consul in New York, Hon. Pierre Mali, 25 Madison avenue.

We take the opportunity also to commend the plan of the Chicago *Tribune* to bring a quantity of Belgian children, orphans or otherwise destitute, to homes in this country, whether temporarily or permanently. If any LIVING CHURCH homes can be offered to such children, information should be sent to the *Tribune* office in Chicago.

All these matters of relief in desolation and destitution must have the earnest and immediate attention of Americans. We are confident that they will receive it.

THE New York diocesan convention has determined by a practically unanimous vote that women shall be granted the suffrage in parish elections so soon as the necessary legislation can be secured at Albany. Most of the country has long since had this provision, and it may well be made unanimous. One wonders, indeed, that New York has so long held out against it.

Women in Church Elections

It is a fact that women are more active in Church work than men, and in many ways are more efficient in that work. That is reason enough why they should be voters.

WITH respect to a quotation that recently appeared in the department of Blue Monday Musings in regard to a band concert, a military drill, and a sham battle in connection with a Methodist church in New York, an explanation of facts is given to us.

An Explanation of Facts

It appears that last June, in order to give pleasure to the people who were shut into the city during the summer, a band concert was arranged by this church, not in connection with services, and on week nights only. The Mayor ordered the street closed for two hours, and in that way more than five thousand people were attracted to a concert in the street by a professional band. A company of militia gave an exhibition drill. It was an attempt to give pleasure to the residents of that part of the city, and had nothing to do with attendance at religious services. Certainly it is a plan that is beyond criticism, and we regret that there should have seemed even by inference to have been any criticism of it in THE LIVING CHURCH.

ANSWERS TO CORRESPONDENTS

AMERICAN CATHOLIC.—In the event that either a rector or a parish petitions the Bishop for the termination of a rectorship, the Bishop may give his "Godly judgment" as to settlement of the difficulty. If that suggested settlement be not acceptable to both parties, or if the Bishop prefers not to give it, the matter may be laid before the Standing Committee, and with the aid and counsel of that body the Bishop may give judgment, which is final. If the judgment be for dissolution of pastoral relationships it does not imply that the rector was guilty of an offense, but only that the termination of the rectorship is deemed for the good of the Church. The procedure is set forth in Canon 39 of the General Convention.

IF WE are to be thus disciplined and trained, as workmen in various orders of work, instruments thus formed for God's service, what may we look to become hereafter? May not instruments thus formed, when this passing scene is over, and we appear in God's presence, cleansed and disciplined, with the true workman's hand, may we not be set to work in higher spheres, in grander ministries, in a world of nobler service? We speak of heaven as a sort of rest, of sweet consolation, of communion with God, such as we cannot know on earth; but consistently with this perfect sweetness, heaven is full of activity, of ministrations infinite. For God is active, and out of His activity He formed all creatures. As in the deep seas in their endless movements there is calm beneath, so in God are depths of peace as infinite as the activity of His creation. So, too, His creatures partake of infinite peace and intensely active service.—*T. T. Carter.*

PLENTEOUSLY REWARDED

FOR THE SUNDAY NEXT BEFORE ADVENT

THEY were in number about five thousand; weary, foot-sore, and hungry; and Jesus enabled His disciples to provide for them rest and food. He who saw and understood their needs, and had compassion on them, was the Son of God, Himself. His question put to Philip, "Whence shall we buy bread, that these may eat?" was made to test the little band of disciples; "for He Himself knew what He would do".

We in this country are face to face with trying times. No man may say what the future holds in store. Many must suffer actual want; that we know; because men will lack foresight in spite of the signs of the times, and because careless waste will not altogether cease among us. The time may well come when the question might be asked in all seriousness, "Whence shall we buy bread that these may eat?" and the answer may be made, as hopeless as that of Philip, "Lord, all our resources are not sufficient for them, that every one of them may take a little."

But "one of His disciples, Andrew, Simon Peter's brother, saith unto Him: There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?" Not much, indeed; yet something with which to begin a work of love; and Jesus accepted the optimism of Andrew, and transformed that slender means into abundance.

There is much talk of "hard times," and the pessimists are busy with prophecies; but the courageous faith and humor of America will yet bring us to show forth the spirit of Andrew, and make us place in the hands of God both ourselves and our all, that God may provide. It was one of our countrymen who gave the witty definition, "A pessimist is one who, given the choice between bad or worse, choose *both*"; and the sanity behind that wit is characteristic of the temper of our people.

And there is a deep lesson for us all in the Gospel for the day: Jesus, when He looked upon that multitude, was thinking, not of their desires, but of their *needs;* and He ministered unto the latter.

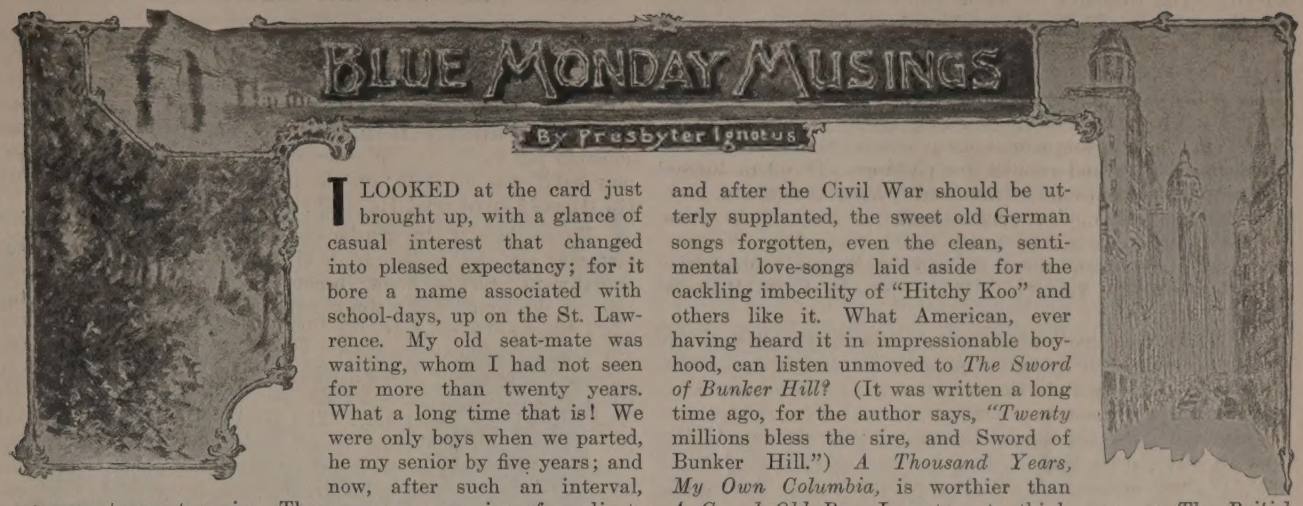
There is not much danger of our starving or going unclothed. Our wonderful resources are too great, by God's loving kindness, for any outside calamity to affect us to so great a degree as that; and we shall have to deny ourselves the luxuries of life, at the worst. So that even though the pessimists be right, bad and worse will not mean the loss of our necessities. It may be necessary, in 1916, to wear a 1914 hat or coat or suit; for a man to find an old suit still acceptable as well as comfortable; for us all to eat more peas and beans and less beefsteak, to walk where once we rode. But even so, "is not the life more than meat, and the body than raiment?" Were not the disciples also weary and hungry? Yet our Lord's command to them was to feed the multitude. The satisfying of our own needs is our smallest care—we may be called upon to minister unto the world!

And deeper, by far, than that other lesson is this: We may not halt our hearts and hands in missionary and philanthropic work because of personal fears. Five barley loaves were, possibly, sufficient to stay the present hunger of Christ and His few followers; but it was not until the multitude was fed that the disciples found their reward—twelve baskets full, the "plenteous reward." So do our Bishops tell us to do. So is the challenge of Holy Church, by her many demands upon our means and our labor, insistent. So must our gratitude, because we are spared the horrors of war, move heart and hand to good works. We may not be cowards because we are not called upon to fight openly on the field of actual battle; for just as the men of many nations are now summoned to show forth faith and loyalty and courage, and women to endure, so are we bidden both to fight and endure also. There may arise much to shake our courage, much to cause us to shrink; but honor beckons nation and Church as, perhaps, never before.

"Stir up our wills, O Lord, that Thy faithful peoople plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen."

R. DE O.

WHAT THE particular thoughts or temptations are that disquiet you, I know not; but, whatsoever they are, look above them, and labor to fix your eye on that infinite goodness, which never faileth them that, by faith, do absolutely rely and rest upon it; and patiently wait upon Him, who hath pronounced them all, without exception, blessed that do so.—*Robert Leighton.*



I LOOKED at the card just brought up, with a glance of casual interest that changed into pleased expectancy; for it bore a name associated with school-days, up on the St. Lawrence. My old seat-mate was waiting, whom I had not seen for more than twenty years. What a long time that is! We were only boys when we parted, he my senior by five years; and now, after such an interval, we were to meet again. There was never a jar of readjustment; the familiar nicknames came naturally to our lips; and in five minutes we were reviewing all that had come to pass, among our fellows of that bright time when we were reading *Die Jungfrau von Orleans* together, never anticipating a day when Schiller's fellow-countrymen would destroy the shrine of the Blessed Maid's accomplished triumph! I don't mean to rehearse the conversation to you, for it would hardly be interesting. But that very night I happened upon a ballad, written so far back in the 19th century that most people of to-day have never heard it, or, if once heard, have forgotten. It was a great favorite of President Lincoln's. I used to read it as a boy (having always a taste for old-fashioned things) and it came echoing back more sweetly than of old. The village is Whitesboro, Oneida county, New York; and they say the old school-house still stands there. Some of you will be grateful to me for reprinting it, I am confident:

"TWENTY YEARS AGO

"By Thomas Gold

"I've wandered by the village, Tom, I've sat beneath the tree
Upon the schoolhouse playing-ground, that sheltered you and me;
But none were there to greet me, Tom, and few were left to know
Who played with us upon the green, some twenty years ago.

"The grass is just as green, dear Tom, barefooted boys, at play,
Were sporting just as we did then, with spirits just as gay,
The 'master' sleeps upon the hill, which, coated o'er with snow,
Afforded us a sliding-place, some twenty years ago.

"The old schoolhouse is altered some; the benches are replaced
By new ones, very like the same our penknives had defaced.
But the same old bricks are in the wall, the bell swings to and fro,
Its music just the same, dear Tom, as twenty years ago.

"The boys were playing some old game, beneath the same old tree;
I do forget the name just now—you've played it oft with me
On that same spot; 'twas played with knives by throwing so and so.
The loser had a task to do, then—twenty years ago.

"The river's running just as still, the willows by its side
Are larger than they were, dear Tom, the stream appears less wide,
But the grapevine swing is ruined now, where once we played the beau
And swung our sweethearts—'pretty girls'—full twenty years ago.

"The spring that bubbled 'neath the hill, close by the spreading beech,
Is very low—'twas once so high, that we could almost reach,
And, kneeling down to get a drink, dear Tom, I started so,
To see how much that I am changed since twenty years ago.

"Near by the spring, upon an elm, you know I cut your name,
Your sweetheart's just below it, Tom, and you did mine the same,
Some heartless wretch had peeled the bark, 'twas dying sure but slow,
Just as that one whose name you cut died twenty years ago.

"My lids have long been dry, dear Tom, but tears came to my eyes,
I thought of her I loved so well—those early broken ties,
I visited the old churchyard and took some flowers to strow
Upon the graves of those we loved some twenty years ago.

"Some now are in the churchyard laid—some sleep beneath the sea,
But few are left of our old class excepting you and me;
And when our time has come, dear Tom, and we are called to go,
I hope they'll lay us where we played some twenty years ago."

That encounter reminded me of the many old sweet songs that are quite ignored now, alas! Whether the composers of "snappy songs with a punch", such as are ground out by the yard in upper Broadway, are producing ragtime or some other abomination this autumn, I know not, nor care. But it is indeed a pity that the melodious ballads of the times just before and after the Civil War should be utterly supplanted, the sweet old German songs forgotten, even the clean, sentimental love-songs laid aside for the cackling imbecility of "Hitchy Koo" and others like it. What American, ever having heard it in impressionable boyhood, can listen unmoved to *The Sword of Bunker Hill?* (It was written a long time ago, for the author says, *"Twenty* millions bless the sire, and Sword of Bunker Hill.") *A Thousand Years, My Own Columbia,* is worthier than *A Grand Old Rag,* I venture to think, even as *The British Grenadiers* is more inspiring than *A Long, Long Way to Tipperary.* Do undergraduates still sing the praises of the *Nut-Brown Maiden,* or, in saner moments, make the chapter-house resound with *Integer Vitae,* and *Lauriger Horatius?* The sweetest of all voices used to quiet a tiny child that was I with *The Long, Long, Weary Day* and *The Hazel Dell.* (I can hear the melody even yet, mingling with the chorus of my own choir, rehearsing *Souls of the Righteous in the Hand of God.*) *Dreamland Faces, Ben Bolt, The Blue Juniata, Sweet Belle Mahone, Long, Long Ago, Listen to the Mocking Bird:* who ever sings them now? And yet I had rather sit in a candle-lighted parlor on a village street, and hear those old songs well sung, to the tinkling accompaniment of a yellow-keyed square piano, than profit by the hospitality of some good parishioner and have a box to myself at the opera, with *Aida* in all its glory, or *La Ragazza del West* in all its absurdity. Was *Douglas, Douglas, tender and true,* too sickly? At least it was not poisonous! *When the Swallows Homeward Fly,* and *Last Night the Nightingale Woke Me,* are touching as ever. What is manlier than *Tom Bowling?* What more essentially Irish than *The Kerry Dances* and *Killarney?*

If I were to begin the list of Scottish ballads that every well brought up boy with a drop of Highland blood ought to know, as a matter of course, there would be no end. Yet, for all that, our ears are polluted by the doggerel verses of so-called "popular" songs, joined to music of which the severest criticism is to say it is worthy of the words! Oh, for some old-fashioned singing! I don't believe in "Church entertainments"; indeed, I am almost ready to agree with *The Eye-Opener Tract,* from which I quote below, as to "Church Festivals."

"TIMES HAVE CHANGED ALL THINGS

"If the bible had been written in our day it surely would not have classed revellings and banquetings with abominable idolatries (I. Pet. iv. 3), nor would it have said 'That they which do such things shall not inherit the kingdom of heaven.' (Gal. v. 21.) In these days the people of God can no longer be expected to be going about praying, sober minded, and as men who are watching for their Lord. Since our Lord delays His coming so long we might as well have all the fun we can, (Mat. xxiv:49-51.) and

EAT, DRINK, AND BE MERRY.

(I Cor. xv:32, Isa. xxii:13.)

"Surely, if the Lord lived in our day, He would not come into our beautiful steepled temples at our festival seasons and upset our precious money changer's tables, or whip any of our merchandising priests, or dear money making sisters out, neither would He make us take away our pies and cakes, baked to the queen of heaven, for the Lord knows our church would soon go into bankruptcy were it not for our cook stove in the basement thereof. It seems to be the only attraction left by which to get the people, or at least their money.

"Like Moses the Lord has gone off into the mount of God somewhere and does not come back. Surely He will not blame us for erecting our golden calf (eating house) in His church so that the people can again

SIT DOWN TO EAT

and rise up to play (I Cor. x:6-7. Ex. xxxii.) Had Job's sons lived in our day, their houses would not have been destroyed, and they themselves slain for their rioting and feasting. (Job i.) David would not call us in this day 'Hypocritical mockers in feasts' (Ps. xxxv: 16.) neither would God let Isaiah say, 'Your appointed feasts

my soul hateth: they are a trouble unto me; I am weary to bear them. * * * When ye make many prayers *I will not hear:* your hands are full of blood.' (Isa. i:14-15.) Neither would He let old Amos cause God to say, 'I *hate,* I DESPISE your FEAST DAYS.' (Amos v:21.)

"So come along all ye people who have money and

FEED YOURSELVES WITHOUT FEAR

(Jude 12.) as the people are sporting themselves in THEIR OWN DECEIVINGS while they feast with you. You can have all the oysters, cakes, pies, strawberries, ice cream, and fun you want in our

CHURCH PARLORS

For only 25c.

"P. S. Surely you can pay this much to help us out of our church debts. God seems to have deserted us. Good people, for heaven's sake do come and help us out."

But a concert of the sweet old songs, such as I have named above, would be a real missionary enterprise. Who will undertake it?

AMONG the many papers accumulated on my desk during the summer, not the least amusing is a copy of "The Peril," published in Wilkesboro, N. C., August 20, 1914, where this caption is most conspicuous:

WAR HALTS PLAN TO MAKE POPE RULER OF EPISCOPAL CHURCH.

REV. WILLIAM T. MANNING AND "CHURCH UNITY" DEPUTATION ON EVE OF DEPARTURE TO ROME, FOR CONFERENCE WITH POPE, ARE FOILED WHEN THE STEAMSHIP LINES STOP RUNNING.

This is indeed "important if true."

AS IF POOR BOSTON were not already afflicted with a superfluity of "fancy religions," Dr. Stanton Coit announces his purpose to set up "The Church of the Republic" there, early in 1915. Membership is associated with "a minimum annual subscription of $5.00." Eighteen principles are laid down, one of which affirms that Truth, Beauty, and Goodness are the true and living God; another declares, in the real Erastian and Arnoldian spirit, that "Every nation is the church of its citizens," and "America is the Church of all Americans." Six objects of "the Church of the Republic" stand out, the first of which is:

"Permeating the Historic Denominations; by direct propaganda, and by providing object-lessons in modernistic public worship, to permeate all religious denominations with the foregoing principles, and to influence them to revise their forms and teachings accordingly. (See *Social Worship for Use in Families, Schools, and Churches,* 2 quarto vols., pp. lxxvi.+654, and pp. xxvi.+230; compiled and edited by Dr. Stanton Coit; music edited by Mr. C. Kennedy Scott. Price $12.50.)"

Persons interested are asked to address Mr. Stanton Coit Kelton, 148 Foster street, Combridge, Mass.

I am glad to give "the Church of the Republic" the benefit of this free advertisement; but really, Dr. Coit's sense of humor must have atrophied, these latter years. Also, $12.50 is a considerably larger sum than the $3.18 which Mrs. Eddy's sect exacts for its new Evangel, copyrighted. But *Social Worship* in two volumes may be worth more than *"Science and Health, with Key to the Scriptures,"* in one.

GIFT OF MIKADO IS CONFIRMED

THE report printed in last week's issue to the effect that the Japanese Emperor has promised $25,000 toward St. Luke's Hospital, Tokyo, is confirmed by a cablegram from Tokyo received at the Church Missions House.

ANGLO-EASTERN FUNCTION IN LONDON

Steps Taken to Unite Two Societies in the Interest of Intercommunion

CONSECRATION OF SUCCESSOR TO BISHOP BLYTH IN JERUSALEM BISHOPRIC

The Living Church News Bureau
London, November 3, 1914

THE eighth anniversary of the Anglican and Eastern-Orthodox Churches Union was observed in London on Thursday, October 22nd, and was an occasion of more than usual interest by the special character of the proceedings on account of the War and its bearing upon the future relations between the Russian and English Churches. There was processional Litany (with a prayer for Unity) and a Solemn Mass of the Holy Spirit on behalf of the Union in the Church of Saint Mary-le-Bow, Cheapside, at 11 A. M. The music of the service was led by the Priest's Plainsong choir, under the direction of Mr. Francis Burgess, director of the Gregorian Association. The sermon was preached by the Rt. Rev. Dr. Bury, Bishop for the English Chaplaincies in Northern and Central Europe, and Hon. vice-president of the Union. The alms were given in response to an appeal to the Union from the Montenegrin Red Cross organization.

The annual meeting of members of the A. & E. O. C. U. was held in the evening at the Church House, Westminster, the Rev. Dr. Percy Dearmer, chairman of the General Committee, presiding. The Most Rev. Agathangel, Archbishop of Yaroslaff and Rostoff (late of Vilna), and the Rt. Rev. Dr. Blyth (late English Bishop at Jerusalem), were reëlected as presidents. His Excellency G. Gennadius, the Greek Minister at the Court of St. James, London, was reëlected as the vice-president; and Mr. Athelstan Riley was elected as his colleague in the room of the Rev. R. A. J. Suckling, resigned. The Rev. Canon Masterman (rector of Saint Mary-le-Bow) was reëlected treasurer, and the Rev. H. J. Fynes Clinton as general secretary. The Rev. Theodore Dowling, late Archdeacon under Bishop Blyth in Syria, was elected to the General Committee. The acceptance by Mr. Riley of the office of vice-president marks the initial step which has been taken in the amalgamation with the Union of the old Eastern Church Association, of which he is the chairman. When this is completed the society will be known as the Anglican and Eastern Association. In order to give effect to the proposed amalgamation the following resolution, among others, was adopted:

"1. The title of the amalgamated societies shall be 'The Anglican and Eastern Association' for promoting intercommunion between the Anglican and Eastern-Orthodox Churches: With the consequent change wherever the title may occur in the rules.

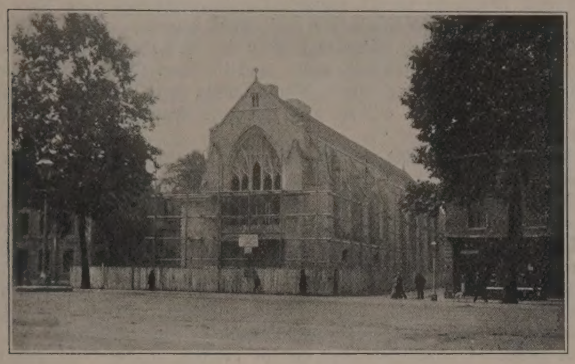
"2. In lieu of the present statement of objects shall be read as follows: 'The association exists to unite members of the Anglican and Eastern-Orthodox Churches for the following objects: (*a*) To promote mutual knowledge, sympathy, and intercourse between the Churches. (*b*) To pray and work for reunion. (*c*) To encourage the study of Eastern Christendom.'"

The annual meeting was followed by a public meeting, held in the same place, over which the Bishop of London presided. His Excellency G. Gennadius, Minister of Greece, and his Excellency M. Boschkovitch, Minister of Serbia, were to have spoken, but sent messages of sympathy with the objects and work of the Union. A similar message was received from the Montenegrin Minister, and also from Viscount Halifax. Baron Wrangel was present as the representative of the Russian Ambassador.

The BISHOP OF LONDON, in opening the meeting, said it was an especial pleasure to take the chair that evening because events now proceeding had drawn together in a close bond of love and sympathy the Russian and English Churches. In this great day of the Lord, as he thought, something more was being decided than the future of the British Empire; it was the future of the religion of the world, the future of the religion of the Incarnation that was at stake, and in this great conflict it was a great happiness for Russians and the English to be fighting side by side. Incendentally as a temperance man, one thing about the Russian people that won his heart was that, at tremendous self-sacrifice, involving an annual revenue to the State of ninety-three millions sterling it was said, they (through their sovereign) had prohibited the sale of *vodka* throughout their vast territories. He hoped we in England should follow the example of our Russian ally. In the midst of all the anxiety of the moment, one thing they looked forward to as an outcome of the war was a better understanding and closer sympathy between the Russian and

English Churches. He recalled delightful memories of his own visit to Russia; nothing could exceed the friendliness of Russian ecclesiastics towards him on that occasion. He had been shown similar courtesies by the heads of the Orthodox Church during his visit to the Holy Land, being received with the utmost cordiality by the Patriarchs of Jerusalem and Antioch. So there existed already a delightful feeling of amity and friendship; but it was not to be supposed that this society entertained "any foolish ideas of some quick road to reunion." He hoped and believed that meetings such as this would conduce to mutual understanding, affection, and trust.

Bishop Bury, in his speech, gave some vivid glimpses of the essentially religious spirit of Russia, and of the wonderful sense of reverence and devotion amongst the people. He said that it was a joy to him to speak about Russia—a joy that at one time he never expected to experience. Russia, at the time of his first going there, was to him really a name of dread. But it was difficult to express



CHAPEL OF PUSEY HOUSE, OXFORD

the change of feeling that actual contact with that friendly people brought about. One was everyhere in an atmosphere of brotherly loving kindness. He was not alone in this experience. If they were right in thinking that the atmosphere of Russia was essentially kindly and friendly, "where the world over could they, as in that vast empire, look for a lead in the direction they all wanted to take, of Christian unity?" His experience of the Archbishops and Bishops of the Russian Church was that they were real saints. The first reason why it seemed to him they could look for a lead from the Russian Church in the direction of unity was because, in his judgment and experience, as well as in that of many Englishmen who really knew Russia well, "the British and Russian peoples were specially fitted to appreciate each other and get on together." That this idea existed also in Russia, among all classes, was borne out by his experience. The Bishop went on to say that in Russian religious life and worship he found something he could not more clearly describe to himself than "the New Testament sense of the presence of Christ." When first he heard at a Russian service that plaintive, appealing, "Lord, have mercy," it seemed as if the people were speaking then and there to the Lord Himself, and knew and felt that He was hearing them and with them.

The Rev. A. W. Cazalet, vicar of St. Alban's, Teddington, who accompanied the Bishop of London on his visit to Russia, and whose family has for several generations had close commercial ties with that country, also spoke. The following resolution was adopted:

"That the British members of the Anglican and Eastern-Orthodox Churches Union and friends, assembled at Westminster on the 22nd of October, 1914, desire to express their warm sense of brotherhood and their profound spiritual sympathy with their brethren of the Church of Russia, in their common trial and struggle for freedom and vindication of justice; and unite their prayers to Almighty God that He may grant through victory peace both of the world and of His Holy Church."

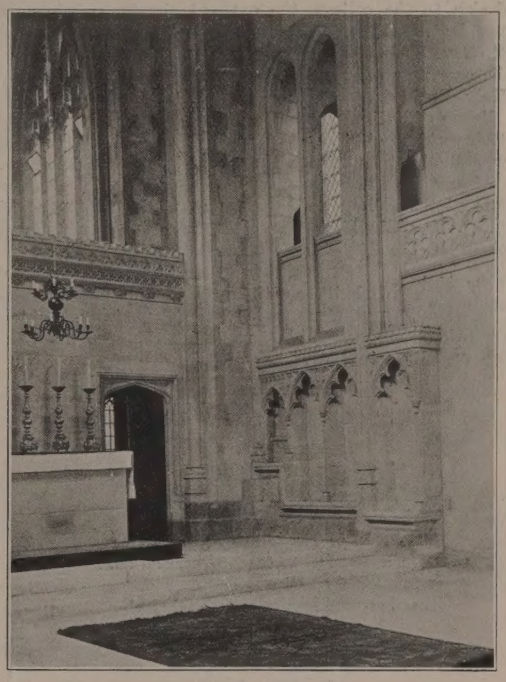
New Bishop for Jerusalem

The consecration of the Rev. Rennie MacInnes, honorary canon of St. George's Cathedral, Jerusalem, as English Bishop at Jerusalem in succession to Bishop Blyth, took place in Westminster Abbey on Wednesday last, the Feast of SS. Simon and Jude. There was a large congregation. The Archbishop of Canterbury, who was the celebrant, was assisted in the sacred function by various members of the Episcopate in England and over seas. The preacher was the Bishop of London, who was also the gospellor and one of the Bishops by whom the Bishop designate was presented. He took for his text Ps. cxxii, 6, "O pray for the peace of Jerusalem, they shall prosper that love Thee."

The consecration of a Bishop of the great Anglo-Catholic Church who is to live in Jerusalem was, he said, an event which concerned the whole of Christendom, and especially every part of the Anglican Communion throughout the world. Such a Bishop had three great and important functions to discharge to the whole Catholic Christian world. He must worthily reperesent, by his personal conduct and by reverent and dignified ceremonial, that great section of the Catholic Church to which he more particularly belonged. How could other parts of the Catholic Church which met at Jerusalem learn what is the teaching and practice of the English Church except from the Bishop who represented it there, and from the Cathedral over which he presided? If the Bishop himself had no dignity, no influence among all those dignified and grey-bearded Patriarchs who represented other Churches, the English Church would suffer in the opinion of the whole Christian Church. If his Cathedral was poor in worship, feeble in life, unspiritual in tone, the Church in England would lose caste among the Churches of the world. If, on the other hand, the Bishop and his Cathedral worthily maintained the best traditions of the ancient apostolic and Catholic Church of England, then the representatives of the other Churches would gladly acknowledge, "the Lord is with her of a truth." The Bishop, moreover, must respect and foster the spiritual life of the ancient Churches of the East. "He was to be no proselytizer, seeking to take away members from other Churches. Rather, he was to be the kindly brother ever ready to lend a hand to fan the embers of spiritual life in other Churches or to rejoice in the fervent glow of other altars than his own." And he would also be no fit Bishop in Jerusalem who had not some knowledge of the history of the most ancient Churches of Christendom, an interest in their various liturgies, a deep respect for their history and the special significance which each has in the life of the Catholic Church.

But his efforts must not stop there. He must be a missionary Bishop. There must be no faithless despair as to the eventual conversion of both Jew and Mohammedan. The great tribes of the Upper Nile must feel the missionary zeal of the English Bishop in Jerusalem—even though it be exercised for the most part through an Assistant Bishop in Khartoum. On such a day as this it was permitted to them to see visions and to dream dreams.

"It was permissible to imagine missionary efforts centered at Jerusalem on a far more extensive scale than had yet been possible—efforts which should include the revival of the great Churches of



SECTIONAL VIEW, CHAPEL OF PUSEY HOUSE, OXFORD

Asia Minor, the liking up of the work done by the Archbishop's Mission to the Assyrian Church and a far more complete subjugation to Christ of the Lebanon district."

The Bishop then paid a fitting tribute to Bishop Blyth, who was laying down the pastoral staff after a quarter of a century's work which had been wonderfully blessed: "Just as it was said of Livingstone that he had left the door open in Africa for every white man who came after him, so would it be said of Bishop Blyth that he had left behind him among all the representatives of the ancient Churches of the East, open hearts into which his successor could enter."

As to the new Bishop—he was no tyro going out to learn his work for the first time. He who was now to be raised to the episcopate was already one of the best known missionaries of the nearer East. And he had given assurance in words which had been printed and circulated that so far from wishing to alter the services of St. George's Cathedral, he would love to fan and foster the flame of

devotion at the central shrine of the Anglo-Catholic Church in the city of Jerusalem, the cradle of the Christian Church throughout the world.

Another member of the Society of St. John the Evangelist, Oxford, has followed Father Waggett's example in going to the war as a chaplain. Father Conran has been appointed chaplain to the eighth division, which is at present in camp, but is shortly going to the front. Father Conran was associated with the work of the order in Boston from 1899 to 1903, and is well known to many American Churchmen.

Chapel at Pusey House

In the London letter of last week there appeared a description of the new chapel at Pusey House, Oxford, taken mainly from the account in the *Church Times*. Two illustrations, one showing the exterior of the chapel as seen from the broad thoroughfare of St. Giles, and the other giving an extremely effective sectional view of the interior of the larger western chapel or nave are shown in this issue. For obtaining these interesting pictures for reproduction in THE LIVING CHURCH I am indebted to the courtesy of the principal of Pusey House, the Rev. Darwell Stone, D.D.

J. G. HALL.

NEW YORK NOTES

THE Church Historical Society held its winter meeting in the rooms of the Church Club, on Tuesday evening, November 10th. After a short business session, at which a number of new members was elected, the Rev. Dr. Samuel Hart gave an address on "The Early Church History of Connecticut."

Founder's Day Observed

The feast of All Saints is annually observed at St. Stephen's College, Annandale, as Founder's Day. The preacher this year was the Rev. J. J. Rowan Spong of Ardmore, Pa. Inasmuch as the festival came on Sunday, the usual holiday was observed on the following Tuesday, at which time the former custom of a regular service of matriculation was revived. Twenty new men were accepted for admission to the college, the oath of allegiance being received by the president, the Rev. William C. Rodgers, D.D., in the presence of the Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Salina. Following the ceremony of matriculation there was a choral celebration of the Holy Eucharist, at which the Rev. Dr. Rodgers celebrated and the Bishop of Salina pontificated. The sermon was preached by Bishop Grisworld, and was a stimulating appeal to the students, both new and old, to cultivate the habits of thoroughness and accuracy. After the service the new men were formally registered in the records of the college and afterwards presented to the Bishop.

A Fifty-third Anniversary

The Rev. Franklin Babbitt, rector of Grace Church, Nyack, recently celebrated the fifty-third anniversary of his ministry in that town, which began in a temporary chapel built on the site of the present beautiful church. His devoted parishioners tendered him a reception and presented a purse of gold for his use. The parish was organized in 1861.

THE "BLESSED HILL" OF LIFE

YOUTH

Oh, Blessèd Hill!
The Dwellers on thine eastern slope
Wake ever with the Dawn.
The Flood of Everlasting Hope
Is theirs that feel the deep presentient hush
Before the sky begins to flush,
That hear the love-call of the thrush!
For them the Veil is drawn.

OLD AGE

Oh, Blessèd Hill!
The Dwellers on thy western slope
Dream at the Set of Sun.
The flood of everlasting Hope
Is theirs that feel the warm, sweet rays
Enfold them at the ends of days,
The thrushes call;—the Long Light stays!
For them the Veil is drawn.

MIRIAM H. BENNINK.

A CHRISTIAN

A will to God's resigned;
A heart that love o'erflows;
A calm, contented mind
That speaks a soul's repose;
The keynote for the "every day"
Two little words;—"He knows"!

HELEN ELIZABETH COOLIDGE.

NEW YORK DIOCESAN CONVENTION

THE 131st convention of the diocese of New York met on Wednesday, November 11th, in the Cathedral of St. John the Divine at ten o'clock. Bishop Greer celebrated the Holy Communion, being assisted by Bishop Burch, Dean Grosvenor, Archdeacon Pott, and Canon Nelson. The full choir was present and a large body of clergy and lay delegates and visitors. At this service the necrology for the year was read by the Bishop Suffragan.

At 11:30 the convention was called to order in the new Synod House by the Bishop of New York. Members of the 1913 General Convention who sat in this hall will be interested to know that the president and secretaries were on a platform to the north and immediately under the gallery. The middle section of chairs faced in this direction, the extreme sections facing east and west. This arrangement was found to be an appreciable improvement over that of last year, especially in the better position of the speakers.

The Rev. Robert B. Kimber having declined reëlection as secretary, several nominations were made, and the Rev. Dr. F. F. German, rector of St. Thomas' Church, Mamaroneck, was elected. He appointed the Rev. C. K. Gilbert and the Rev. Frank R. Jones as his assistants.

Mr. Richard M. Pott was unanimously chosen to succeed himself as treasurer.

Mr. Stephen Baker of the Finance committee recommended a budget for 1914-1915: Episcopal fund, $17,000; diocesan fund (including $450 for the diocesan missionary committee), $9,000; for the work of the diocesan Missionary and Church Extension Society, $48,000. This budget was approved, and later in the session the Social Service commission and the diocesan Board of Religious Education were authorized to raise $3,500 each by apportionment.

A proposed public meeting on the evening of the first day of the 1915 convention, for the consideration of reports and addresses in behalf of the City Mission Society, the Church Institute for Seamen, the Board of Religious Education, the Social Service Commission, and the Church Temperance Society, did not meet with favor. The new Rules of Order, adopted for the next convention provide that these and other reports are to be received on the first day of the session. There are many members who believe that printers' ink cannot take the place of the living voice, and the old rule, "These reports shall be presented by title only unless otherwise ordered by unanimous vote" has been omitted from the new rules. The secretary has been instructed to notify members that there may be a three days' session.

There was considerable interest in the question of giving women the right to vote in parish meetings, and a large majority appeared to be in favor of restoring this right, which Churchwomen had in the state of New York from 1813 to 1867, when the law was changed. A committee of five was appointed to petition the incoming legislature to amend the Religious Corporations' law.

The Bishop of Massachusetts was presented and spoke on the Church Pension Fund. Supplementary remarks were made by Mr. Monell Sayre. A resolution, already favored by fifty dioceses, was adopted, and a committee appointed to consider the subject.

Five members, three clergymen and two laymen, were appointed to confer with a similar committee of the diocese of Central New York concerning a proposed revision of the boundaries of dioceses in the state of New York. It has been suggested that three new dioceses be erected in this state for the sake of greater efficiency.

Bishop Greer read his annual address on Wednesday afternoon, the full text of which was printed last week in THE LIVING CHURCH under the caption, "The Voices of the Age." It was delivered with fine effect and was intently listened to by the great assemblage. A special edition has been ordered by the convention for general distribution through the diocese.

The Rev. Dr. Gates, Rev. R. S. Mansfield, Dean Grosvenor, Mr. Stephen Baker, Mr. C. A. Clark, and Mr. S. B. Allen were elected to the Board of Managers of the Missionary and Church Extension Society, and it was proposed that this society should care for work in churches and chapels, the City Mission Society to be responsible for work in public institutions, hospitals, asylums, prisons, etc., not only within the city limits but elsewhere in the diocese.

St. John Baptist's chapel, Kent Cliffs, Putnam county, was reported extinct, the population having moved from this place. Endeavors will be made to sell the property and use the proceeds of sale in developing mission work at Carmel, a nearby village. The congregation formerly known as the chapel of the Comforter, this city, was admitted into union with the convention.

An informal report was made on the work of building the residence for the use of the Bishop of New York. From the proceeds of sale of the downtown house and by private subscriptions the cost has been met. Temporary arrangements were approved for certain improvements.

The official ballot sheets, measuring 20x17 inches, were not distributed until late in the afternoon of Wednesday. The balloting was begun on Thursday morning and continued until near noon. To fill eighteen vacancies, 162 nominations were printed, an average

of nine for each vacancy. From the large number of nominees withdrawing, it was quite evident that their nominators had not obtained consent to use names. The tellers reported "no election" in some instances and the secretary was empowered to cast the ballot of the convention for the required number of candidates having the highest number of votes.

The elections were:

Standing Committee. (Class of 1918): Rev. Dr. William T. Manning, Mr. Edmund L. Baylies (Dr. Cummins and Mr. Murray retiring).

Delegates to Provincial Synod (vacancy, Class of 1915): Rt. Rev. Dr. Frederick Courtney; (Class of 1918), Rev. Dr. Milo H. Gates, Mr. J. Mayhew Wainwright. (Dr. Van Kleeck and Mr. Wainwright retiring.)

Provisional Deputies to Provincial Synod: Rev. Dr. W. M. Grosvenor, Rev. Dr. Wm. T. Manning, Mr. Haley Fiske, Mr. George Zabriskie. (Nobody retiring.)

Social Service Commission (Class of 1916, vacancy): Rev. C. K. Gilbert; (Class of 1918), Rev. R. T. Henshaw, Mr. Seth Low.

Diocesan Board of Religious Education (Class of 1916, vacancies): Mr. Stephen F. Bayne, Mr. Richard Wegener; (Class of 1917), Rev. Dr. Milo H. Gates, Rev. Dr. H. P. Nichols, Mr. Orrin L. Brodie, Mr. F. L. Gamage, D.C.L.

The report of the committee appointed last year to review the work among Foreign-born People and the appended recommendations provoked strong criticism on account of infelicities of expression, due, it was said in the way of apology, to hasty writing. Verbal changes were made in the report and several recommendations were adopted, providing for coöperation with others working among the same kinds of people; a proper centralization of effort; a proportionate expenditure of money and service to the greatness of the task; making the Cathedral and its seven Chapels of Tongues a great center of work in the "home foreign field"; training candidates for holy orders to speak one or more foreign languages in lieu of the study of Hebrew. It was suggested that each chapel of the Cathedral be endowed with $35,000 to maintain and extend such ministrations of the Church in foreign languages. An impressive speech was made by the Rev. Dr. Clendenin during the debate, and the Rev. Dr. Manning contributed much to a better tone in the report and its recommendations. It was asserted that four-fifths of the population in New York City were foreigners or the children of foreigners. The need of Americanizing the immigrants and their children and the teaching of simple, fundamental ethical and religious truths was strongly emphasized. This much and as much more as possible must be done without wasting men and money in over-lapping agencies. The committee is to report again in 1915.

A canon was adopted, similar to the Pennsylvania canon on the subject, providing for the appointment of a commission on Church Building. By its provisions, parishes are privileged and invited to consult the commission respecting plans, sites, furniture, equipment, decorations, etc., of church buildings. All missions are obliged to consult the commission on such subjects before taking final steps.

The convention had before it a revision of the Constitution, Canons, and Rules of Order prepared by order of the last session. With some exceptions these modifications of language, rearrangement of matter, etc., were accepted, but some provisions for the discipline of "contumacious clergymen" and other disciplinary provisions were referred back to the committee for report next year. "The law of the civil authority," and the "rights of a suspended clergyman under the civil law," are matters to be considered.

An interesting account of the reorganization of the Cathedral board of trustees was given. Heretofore it has been a "close corporation." Bishop Greer has labored to effect the change which he believes will bring the Cathedral nearer to the sympathies and interest of the whole diocese. The number of trustees has been increased from sixteen to twenty-four, equally of the clerical and lay order, for terms of six years. The convention is privileged to elect one clerical and two lay trustees each year. Other appointments are made by the Bishop and the board. On Thursday the Rev. E. M. Stires, Mr. William Hubert Burr, and Mr. August Belmont were elected to succed themselves. Canon Nelson reported a scheme for a "Seal of the See" and a drawing of the same, and they were adopted.

After prayers and the benediction by Bishop Greer and the singing of the *Gloria in Excelsis*, the convention adjourned.

On Wednesday evening Bishop and Mrs. Greer tendered a reception to the clergy and deputies and ladies accompanying them. The new Bishop's House was well filled with admiring guests.

My position has come to this, Am I living near my Saviour; then I am as happy as the day is long, and as light-hearted as a child. It may be that I have plenty of annoyances, but they don't trouble me when His presence is with me. Am I downcast and worried: then I am away from God.—*John Kenneth Mackenzie.*

With those who have made ready to receive Him in peaceful trust, He will come and dwell in love and joy; and great is their rest and blessedness.—*Abbé Guilloré.*

PHILADELPHIA SENDS AID TO BELGIANS

Two Shiploads of Supplies Provided

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, November, 16, 1914

THE newspapers of this city found a committee to forward the loading of a steamship with supplies for the relief of the starving Belgians, and with great enthusiasm, started it on its way on Wednesday, November 11th. Full pages of the papers were devoted to appeals, and the responses were so generously made as to fill the boat in three days, and provide a sufficient fund for a second. Mr. John Wanamaker chartered the first and another individual the second boat. The spirit shown by the people is such as to warrant the expectation that still a third boat can be sent from this port.

At its departure last week, the Mayor, Bishop Suffragan Garland, and several prominent men of the city were present, and wished it God speed.

The Bishop's Advent Lectures

It has been Bishop Rhinelander's custom, since his consecration, to give a course of conferences or instructions in some parish church, during the Advent season. This year, at the invitation of a group of Church students, and with the support of the University Christian Association, he has consented to give the course at Houston Hall, and to extend the number to six lectures, three to be given in December and three in January. The dates and subjects of these lectures are announced below. Members of the University, both faculty and students, are cordially invited to attend, and all persons who are interested will be welcomed. The subject is "The Christian Character as Related to the Christian Creed." It is divided as follows:

Thursday, December 3rd. Character the Aim of Christianity.

Thursday, December 10th. The Character of Christ the Test and Standard.

Thursday, December 17th. The Christian Character dependent on Personal Religion.

Thursday, January 7th. Faith Essential to Discipleship.

Thursday, January 14th. The Creed as the Voice of Faith.

Thursday, January 21st. The Holy Spirit and the Christian Life.

The lectures will be given at four o'clock on these days.

Mrs. Arndt's Resignation Accepted

The sixty-second local assembly of the Daughters of the King was held on Tuesday, November 10th, in the Church House. With much regret and sorrow the resignation of Mrs. M. F. Arndt was accepted. Mrs. Arndt has served faithfully as president for many years, and it is because of poor health that she has felt it necessary to resign.

Mrs. Caroline Berger presided. The Rev. Albert E. Clay, of the Church of the Redemption, spoke from the text, "The Utmost for the Highest," and told of the need of sympathy, sincerity, enthusiasm, and sacrifice in the life of every Christian. Supper was served and the Rev. Floyd W. Tomkins, D.D., of Holy Trinity Church, explained the meaning of the *Magnificat*. He spoke of the *Magnificat* as a woman's song, and explained its message of worship, joy, unselfishness, and hope.

More than one hundred women attended the meetings.

A Gift to a Clergyman

The teachers and scholars of St. Paul's Church, Chestnut Hill, presented the Rev. J. Ogle Warfield, with a handsome private Communion service of silver as "a small token of esteem and appreciation for faithful service among us," on the eve of All Saints.

IN THE FIELDS

Into the fields, O Lord, we come,
The fields of the tree and flower;
Where the heavenly pointing goldenrod,
And the tiny blossoms close to the sod,
And the whirr and the stir of the life we call dumb,
Are the green earth's gentle dower.

Into the fields we come, O Lord,
With our souls enmeshed in care;
And our ears are filled with the resonant strife
That measures the reach and the grasp of man's life,
As he seeks for the treasure of gold to hoard,
The treasure that seems so fair.

So into the fields, O Lord, we come,
The fields of the flower and tree,
And our souls draw life from the breath of the flowers,
And our hearts are cleansed by the dewy showers,
For by flower and leaf and the insect's hum,
We have spoken, O Lord, with Thee!

Mary Aronetta Wilbur.

SOCIAL SERVICE SERMONS AT BOSTON CATHEDRAL

Special Course on Sunday Evening

SPECIAL SERVICES FOR MILITIA-MEN

Infant Mortality is Discussed

OTHER LATE NEWS OF CITY AND DIOCESE

The Living Church News Bureau
Boston, November 16, 1914

ON the Sunday evenings of November, under the auspices of the Social Service commission of the diocese, a special course of sermons is being preached at the Cathedral by visiting clergy. On November 1st the Rev. W. L. Clark, vicar of the Church of the Ascension, Boston; on November 8th, the Rev. J. H. Melish, D.D., rector of Holy Trinity, Brooklyn; and on November 15th, the Rev. J. P. Peters, D.D., rector of St. Michael's, New York City, were the preachers. The subject is "The Community Church and Social Service."

Soldiers Attend Church

Once a month the men of the Training School of the Massachusetts volunteer militia attend a service at 7 A. M. at the Cathedral. At the October service 102 men were present. This training school is for honor men from the militia companies all over the state. They come once a month to Charlestown on a Friday in time for supper, then have forty-eight hours of drill, instruction, etc., under the supervision of General Pugh and Colonel Stover, both of whom are Churchmen. These officers hold that religious instruction and worship hold an important place in military education, and require the men to attend church on Sunday; those of the Roman communion going to their own Cathedral and all others to our Cathedral church of St. Paul. The Rev. Artley B. Parson of the Cathedral staff has these services in charge and delivers the address. The requirements of the training school are stiff and the standard very high, which results in a considerable falling off of men before the end of the year. This, however, is all to the good, making the work of all the more value. One great aim of the school is to raise the tone of the whole volunteer militia throughout the state, through these honor men as missionaries. It means very much that religion is not left out of their monthly drill and instruction.

Prevention of Infant Mortality

The American Association for the Study and Prevention of Infant Mortality held its fifth annual convention in Boston, November 12-14, with a great mass meeting in Faneuil Hall on Friday, November 13th. Boston is third lowest in the country in its rate of infant mortality. Dr. Henry I. Bowditch, a noted physician of Boston and member of the association, spoke at the Cathedral at 4 o'clock on Sunday, November 8th, on Infant Mortality. It is interesting to note that Dr. Bowditch has recently been appointed superintendent of the Cathedral Sunday school.

Annual Meeting of the Free Church Association

At the annual meeting of the Free Church Association in Boston, on November 9th, the Rev. R. H. Howe, D.D., of Longwood presided, and the Rev. W. C. Winslow, D.D., of Boston presented the report of the executive committee. Since the association was founded in 1881 as a branch of the society in Philadelphia, no single year has witnessed the least decline in the number of free sittings; and the annual reports, Dr. Winslow said, indicated some growth each year either in the total number of free sittings in the diocese, or in churches consecrated, or in both. In 1913 there were 37,029 free sittings, while now the number is 37,623. Of the 194 churches, chapels, and organized missions, 143 have entirely free sittings; besides which are many places where regular summer services and irregular winter services are held with, of course, altogether free sittings. The parishes not free now have, as a rule, many pews or sittings that are free. In the diocese to-day fully three-quarters of the places of regular worship are entirely free. This is a most favorable showing compared with the churches and missions of all the dioceses and missionary districts. The 87 per cent. of the churches and missions throughout the land that are free is no more favorable a showing than the 75 per cent, for an old and conservative diocese like Massachusetts.

The treasurer, Mr. C. H. Poor, reported a balance of $81.17 in his hands. An appropriation of $25 was made for the parent society in Philadelphia. The officers reëlected are Dr. Howe as president, Mr. C. G. Saunders as vice-president, Dr. Winslow as secretary, and Mr. Poor as treasurer. Mr. G. H. Brown of Quincy was added to the board of directors.

Sale in Aid of St. Monica's

On Wednesday the annual sale in aid of St. Monica's Home was held at the Copley-Plaza. Over $1,100 was taken in. St. Monica's is a home for sick colored women and children, a work of the Sisters of St. Margaret, with Sister Vera in charge. The work has grown to such an extent that enlargement and improvement of the property are necessary. A new house on an adjoining lot has been purchased recently and is being made over and connected with the main building.

One table at the sale was furnished entirely from the Home, with plum puddings, mince-meat, marmalade, etc., and netted over $150.

A New Parish House

The new parish house of St. Anne's Church, Lowell, was dedicated on Wednesday, November 11th, by Bishop Lawrence, the rector, Rev. Appleton Grannis, assisting. St. Anne's, North Billerica, a mission of the former-parish, is soon to dedicate a parish house. Likewise at St. Chrysostom's Church, Wollaston, the parish house is nearing completion. There has been for some twenty-five years a steady growth in parish houses with no sign of abatement. There are now over one hundred of these in the diocese.

Miscellaneous Items

On November 4th the annual service of the united branches of the Girls' Friendly Society in Fall River was held at St. Stephen's Church. The clergy of the six parishes of the city were in the chancel and Bishop Babcock preached the sermon, the subject of which was "A Tale of Two Cities" (Philippi and Thyatira, with Lydia as the chief character).

The Episcopalian Club will hold its November dinner on the 23rd at Hotel Somerset, Boston. The speakers invited are the Bishop of New Hampshire, the Rev. Robert Keating Smith of Westfield, Western Massachusetts, and Mr. Robert A. Woods. The subject chosen for the evening is "Work among the Foreigners of New England."

Several new missions have been opened in the diocese of late, including those at Randolph, Holbrook, and Sherborn. The mission at North Dighton has been revived and is in a flourishing state. All four of these missions are under the supervision of the Rev. W. W. Love, diocesan field missionary, who is assisted by lay readers.

Mr. William E. Battles, of Everett, a lay reader of high and long standing in the diocese, who has been in charge of the services at Stoughton for the last three years, has just resigned. Mr. Battles has done service of great importance in this mission.

On Monday evening, November 3rd, at 8:00 P. M., in the parish house of Christ Church, Cambridge, the Rev. Hugh L. Burleson, D.D., and Dr. William H. Jefferys, a medical missionary, will speak on missions.

On Tuesday, November 10th, at 4 P. M., at the Church of the Advent, Fr. Anderson, O.H.C., conducted an hour of devotion for the members of the Confraternity of the Christian Life.

THE IMMIGRANT

I AM THE immigrant.

Since the dawn of creation my restless feet have beaten new paths across the earth.

My uneasy bark has tossed on all seas.

My wanderlust was born of the craving for more liberty, and a better wage for the sweat of my face.

I looked toward the United States with eyes kindled by the fires of ambition and heart quickened with a new-born hope.

I approached its gates with great expectations.

I entered in with fine hope.

I have shouldered my burden as the American man-of-all-work.

I contribute eighty-five per cent. of all the labor in the slaughtering and meat-packing business.

I do seven-tenths of the bituminous coal mining.

I do seventy-eight per cent. of all the work in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.

I build four-fifths of all the furniture.

I make half of the collars, cuffs, and shirts.

I turn out four-fifths of all the leather.

I make half the gloves.

I refine nearly nineteen-twentieths of the sugar.

I make half of the tobacco and cigars.

And yet, I am the great American problem.

When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof of the fabric of your national being.

My children shall be your children, and your land shall be my land, because my sweat and my blood will cement the foundations of the America of To-morrow.—*Jewish Immigrant Bulletin.*

LET US PRAY HIM, therefore, to shed abroad in us the mind that was in Christ; that we may offer up ourselves to be disposed of as He sees best, whether for joy or sorrow; to be slighted, or esteemed; to have many friends, or to dwell in a lonely home; to be passed by, or called to serve Him and His kingdom in our own land, or among people of a strange tongue; to be, to go, to do, to suffer even as He wills, even as He ordains, even as Christ endured, "who, through the Eternal Spirit, offered Himself without spot to God."—*H. E. Manning.*

POST-MISSION THANKSGIVING IN CHICAGO

Marked Results Believed to Have Been Obtained

LARGE CLASSES IN THE SCHOOL OF RELIGIOUS INSTRUCTION

New York Office of The Living Church
11 West 45th St.
New York, November 16, 1914

THANKSGIVINGS for the benefits received through the various parochial missions were offered in different ways during the week commencing with Sunday, the octave of All Saints' day. In those parishes where the mission closed on the evening of that Sunday, special *Te Deums* were sung at the evening mission services. At St. Bartholomew's Church there was a choral celebration of the Holy Eucharist at 6:30 A. M. on Monday morning, November 9th. At St. Edmund's special thanksgivings were offered at the 11:00 A. M. celebration on Sunday, November 15th, and a *Te Deum* was sung at Evensong that same day. Various encouraging results which give signs of being permanent have taken shape in the way of new or increased organizations for Bible study, Church attendance, and the like. At St. Edmund's Church a league of intercession was formed on November 11th. In those congregations which support the daily Eucharist and the other daily services, increased attendance has been pledged through the "resolution cards" signed during the mission. A great deal of religious literature was distributed during the mission, and large numbers of crosses, crucifixes, and medals were blessed by the missioners and taken away by both children and adults as the missions closed. Some of the missioners have already received many letters of thanks from those whom they helped, and more of these letters will undoubtedly follow. An increased number of confessions is already being arranged for in some parishes. The deepening and awakening of interest through the question-boxes will undoubtedly result in a wider use of parish libraries, and in the recruiting of classes for Confirmation and for Bible and Prayer Book and missions study. Among all the vivid and manifold events of city life, so often forgotten as they pass, it is quite certain that this unprecedented effort will have its permanent result.

The Church School for Religious Instruction assembled for the first time at St. James' parish house last Thursday evening. There were about 150 persons in attendance, which fact gave the school a splendid and enthusiastic start. They were enrolled as follows: Religious Pedagogy, 47 students; Gospels and Life of Christ, 21; Old Testament, 17; Apostolic Church, 19; Prayer Book Study, 14; Missions and Social Service, 22. Thre was also a group of some 10 Sunday school superintendents, in a class for the study of methods. The members of the school came from all parts of the city and suburbs. Though a considerable per centage are Sunday school officers of teachers, yet there are many other phases of Church work represented, and a good proportion of the students are men or women who are not connected with either Sunday schools, Bible classes or any department of study. There were some vestrymen, five clergy, and in all about 40 men present. There has been a definite request from the Brotherhood of St. Andrew for the formation of a normal class in the conduct of men's Bible classes, and there has also been a request that a course of special lessons for Sunday school superintendents should be arranged as a part of this new "Church School of Religious Instruction." This class was formed, as above stated. Everybody felt that a fine start was made, and the school will meet weekly (excepting during the necessary recess at the holidays), until the various courses are completed. Some are eighteen weeks' long, and some not so long. Until the maximum capacity of St. James' parish house shall have been reached, there will be room for some additional members. The limit of certain classes, however, has nearly been reached at the outset. The D. B. R. E. is to be heartily congratulated on this widespread and prompt response to their plans for this new and much-needed school.

The twenty-sixth annual meeting of the Associates of the Chicago Girls' Friendly Society was held at the Church of the Epiphany on Tuesday morning, November 10th, with an attendance of about fifty. The Holy Eucharist was celebrated by Bishop Toll, and the business meeting was held immediately after the celebration. There was an afternoon conference of associates with reports from the central council's meetings held at Memphis. Luncheon was served in the parish house at 1 P. M. The diocesan officers were elected, as follows: Mrs. R. B. Gregory, president; Miss Matilda Hutchinson, first vice-president; Mrs. Henry Grattan Moore, second vice-president; Miss Jeanette Irwin, secretary; Mrs. F. H. Bartholomew, Treasurer.

Strict accuracy in our last letter, concerning Grace Church's Service-forum, would have stated that the Forum's open discussions did not commence until Sunday evening, November 8th. The entire evening of All Saints' day, the Sunday previous, was occupied by the service and by the sermon of Bishop Anderson on "War and Peace."

The Social Service address at the November meeting of the federation of the women of the Church of the Redeemer, on Wednesday, was of unusual importance. It was given by Miss Helen Bennett, the secretary of the new "Bureau of Vocational Occupation," whose offices are in the new Stevens building. Miss Bennett stated that during the month of October alone no less than 15,000 able office-women, stenographers, type-writers, accountants, etc., had been laid off in Chicago, and that this has precipitated a situation which is absolutely unprecedented in the entire history of the city. The efforts of this new bureau with which Miss Bennett is connected aim to find some way in which these efficient but discharged women can be kept alive during the winter. One plan is to have as many persons as possible engage a "secretary" for a half-day each week, at $1.50 per half-day, to come to their homes, studies or offices, in order to write letters, to cast up household or other accounts, and the like, the hope being that many of these suddenly unemployed and capable women may thus be able to put in three of four half-days a week, and thus will be able to keep soul and body together. Undoubtedly there are many of the clergy who could thus use a secretary for four hours each week, and there are many women who would find it possible to use this unprecedented kind of help in their homes, during this severe winter's ordeal. All such are urged to communicate at once with Miss Bennett at the Stevens building, Chicago. They will thus provide for able women, opportunities which will be of value to themselves, and will cost far less than the hospital and undertakers' bills which will be forthcoming in large numbers before the winter is passed, unless something in the way of livelihood is provided. It was brought out at this Federation meeting that one well-known Chicago concern, which figured in the Chicago papers lately by donating some thousands of dollars to a European charity, had that very week laid off a large number of its own women employees, bidding them to find work where they could. Never before have so many competent and deserving women been discharged in Chicago at the commencement of a winter. The situation is staggering our social service leaders and philanthropic workers, and every one who can help even a little in meeting so unheard-of a condition is urged to lose no time in trying to do so.

A new Sunday school experiment, copied in some degree from the Cathedral at Grand Rapids, Michigan, has been put into operation in one of our Chicago Sunday schools during the current month, and has met with enthusiasm from the children. The entire school above the fourth grade has been equally divided into two groups, the same number of classes and of scholars in each group. One set is named the "Lusitanians," and the other the "Mauretanians." They are playing a racing game, to cross the imaginary Atlantic before July 1, 1915. Each scholar who is punctual at the Sunday school service registers one mile for his or her ship's run. Each scholar punctual also at the class session after service registers an additional mile. Each class entirely present half an hour before closing time adds five miles to its run. Each scholar bringing a permanent new scholar to any department of the Sunday school registers ten miles. The mileage is counted every Sunday, and posted on a chart. The school has already recorded its largest attendance for the past four years, as a partial result of this interesting contest.

At a recent meeting of the men's club of St. Mark's Church, Evanston, the topic was "Refugees' Night," and four members and friends of the club narrated their thrilling experiences of travel abroad during the first days of the war in Europe. Professor N. D. Harris, of Northwestern University, not only told some of his adventures, but gave an analysis of the conditions which led up to the war. Mr. James A. Patten described his trip from Carlsbad to London, by automobile, cart, train, steamer, and on foot. Mr. Alexander H. Revell, of Chicago, told of similar travel, and Mr. Robert Holmes described Paris during the mobilization. It was a most interesting programme.

The Society of Sacred Study held its first meeting for the fall and winter on Monday, November 9th. The various groups of clergy met at different places, some assembling at the Church Club rooms to discuss the books they have been reading as members of the society. The Rev. Dr. S. A. B. Mercer, of the Western Theological Seminary, continues to be warden of the Chicago branch of the society.

The Twenty-third Sunday after Trinity was observed at St. James' Church, Chicago, as the eightieth anniversary of the parish, and the thirtieth anniversary of the choir. Further accounts of the special services are reserved for our next letter. TERTIUS.

WE MAY HATE ourselves when we come to realize failings we have not recognized before, and feel that there are probably others which we do not yet see as clearly as other people see them, but this kind of impatience for our perfection is not felt by those who love us, I am sure. It is one's greatest comfort to believe that it is not even felt by God. Just as a mother would not love her child the better for its being turned into a model of perfection at once, but does love it the more dearly every time it tries to be good, so I do hope and believe our Great Father does not wait for us to be good and wise to love us, but loves us, and loves to help us in the very thick of our struggles with folly and sin.—*Juliana H. Ewing.*

Consecration of Bishop Faber

THE consecration of the Rev. William Frederic Faber, D.D., as Bishop Coadjutor of the diocese of Montana took place in St. John's Church, Detroit, Tuesday, November 10th.

An early celebration was held in the chapel for the members of the parish, at which the Rev. H. H. H. Fox, rector-elect of St. John's, was the celebrant. Morning Prayer was said at 9 o'clock, and the Holy Communion service began at 10:30. The order of procession was as follows: Crucifer; Choir; Lay Officials of the diocese of Michigan; Vestry of St. John's Church; Representatives of St. George's Church; Representatives of St. Alban's (both of these latter having been under Dr. Faber's care); Vestry of Grace Church, Lockport, N. Y.; Clergy of the diocese of Michigan; Visiting Clergy; Clerical Members of the Standing Committee; Clerical Representatives of the diocese of Montana; Deputy Registrar; Master of Ceremonies; Second Crucifer; Rector-elect of St. John's; Visiting Bishops; Attending Presbyters; Bishop Coadjutor-elect; the Presenting Bishops; the Co-consecrators; the Presiding Bishop.

The consecrators were the Rt. Rev. Drs. Daniel Sylvester Tuttle, D.D., LL.D., Bishop of Missouri and Presiding Bishop; Leigh Richmond Brewer, Bishop of Montana and President of the Province of the Northwest; William Andrew Leonard, D.D., Bishop of Ohio and President of the Province of the Mid-West. The Presenters were Bishop Woodcock of Kentucky, formerly rector of St. John's, and Bishop Williams of Michigan. The attending presbyters were the Rev. William Densmore Maxon, D.D., rector of Christ Church, Detroit, and the Rev. Henry Stevens Gatley, rector of the Church of the Holy Spirit, Missoula, Montana. The Rev. Stephen W. Frisbie was Deputy Registrar and the Rev. W. Warne Wilson, Master of Ceremonies. Bishop Tuttle was the celebrant; Bishop Leonard the Epistoler and Bishop Brewer the Gospeller. The Litany was said by Bishop McCormick of Western Michigan.

RT. REV. W. F. FABER, D.D.
Bishop Coadjutor of Montana

The sermon was preached by Bishop Brewer from the text: "Ye have not chosen Me, but I have chosen you." St. John 15:16.

There was, the Bishop said, a seeming contradiction in these words. The Twelve had of their own will chosen Christ. On His invitation they had voluntarily left their nets and business and followed Him. Whither that would lead them they knew not. They were of those who looked for redemption in Israel and they believed that in the Teacher of Nazareth that redemption was to be found, and they had followed Him. But Christ says, "Ye have not chosen Me but I have chosen you." There was the free exercise of their own will, but in a higher sense they were under the power of an Almighty will. Their own part was real and operative, but it was as nothing in comparison with the divine wisdom and prerogative. Relying on their own strength they would fail, but there was divine strength to sustain. Thinking of their own choice, they might become discouraged and think they had made a mistake, but the ordering of their lives was in Almighty hands and God's care was unfailing. Not until Calvary and the Resurrection morn; not until the outpouring of the Spirit on Pentecost, did they know all the meaning of these words. Then they went forth as servants of the Most High, facing the opposition of all things till the end came; because the words of our text were true.

The strong, prosperous, successful men of the world think their destinies are in their own hands. They can create cities, open continents, wrest wealth from the mountains, make of the wilderness homes of civilization, drive their ships to the farthest seas, explore the mysteries of the farthest heavens and the wonders of the rain drop, and find a remedy for every disease. Self-confidence is an important factor in the progress of the age. But the defect in the philosophy of these men is condemned in the words of Christ. There are things that wealth cannot buy; knowledge that intellect cannot reach; mysteries no telescope can discover. To be what we ought to be, to do what we ought to do, to know what we ought to know, we must have an abiding faith in the Eternal God and that the work is not really ours but His; that we have not chosen Him but He has chosen us. Our own wills, choices, and plans must be subservient to an Almighty power and will. If we fail in this recognition there is something wrong in our lives and we shall find out the truth of the ancient words, "Vanity of vanities, all is vanity." Whatsoever our callings are, God has chosen us in them. Calamities, disappointments, hardships, sorrows, trials, and partings will come, but we will meet them in an unshaken faith that the hand of God is in them. Hard questions of duty will present themselves, but when the voice of God has spoken there is no longer place for doubt. Come life or death; hardship or ease; success or failure, we must go on trustingly and uncomplainingly to our work. If the hand of God is there, and we try to follow, only good can come. All that we are, all that we love, we commit to His keeping.

There is a special lesson here for to-day's service. We commission, to-day, an overseer, an ambassador for Christ. This commission is necessary to a proper and right exercise of a divinely sent and constituted ministry. That question for us is settled. It is settled by the words of the commission of Christ; by the act of the apostles in choosing Matthias, by the choosing of St. Paul for the apostleship by Christ Himself; by the setting apart of Timothy and Titus; by the unbroken practice of nine-tenths of the Christian Church to-day; by the preface of the Ordination office; and by all the formularies of the Prayer Book.

Who is sufficient for these things? Never could we undertake the work except in the spirit of St. Paul. Our sufficiency is of God, in the promise of Christ Himself, "Ye have not chosen Me but I have chosen you." We do not stand alone. An Almighty Arm and Infinite Wisdom support us. We promise with God's help. In duty we look to God for help in fulfilment. There is comfort in these words of Christ. We want faith to drive us out of ourselves and to lead us to God and make us submit our wills to the divine will. Then we shall neither hesitate nor stumble.

Two things call for our especial consideration: Missions and Unity. These must always hold first place as long as the words of Christ remain: "Go ye into all the world"; "That they all may be one". The tide of missionary interest and activity is rising higher and spreading wider than ever since the apostolic days. In our Church the beginning of this movement was in 1835. It has been accentuated in the consecration of every one of the seventy-three Missionary Bishops sent out since Jackson Kemper's day; by the founding of the Woman's Auxiliary in 1871; by the Brotherhood of St. Andrew; by the starting of the United Offering on 1886; by the adoption of the Apportionment Plan in 1901; by the Men's Thank Offering of 1907; by the help of the Laymen's Missionary Movement, the Men and Religion Movement, and the Student Volunteer Movement.

There is organization and system enough to bring into our treasuries all the money needed for the work, but the cause halts because the plans are not thoroughly worked. Would that we all could consent to try the hardest things first; to put the Apportionment and Every Member Canvass into every diocese and missionary district in the land. Then we would look for the fulfilment of the

promises: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."

Unity is intimately connected with the work of Missions. The world will not believe unless the Church presents an unbroken front. And now there is coming a universal feeling that unity is necessary to the work of the Church of Christ. The prayers of the Church led to the Quadrilateral of 1886, and this led further to the Commission on a Conference on Faith and Order in 1910, which must accomplish important results in the coming years. But it will take time for old wounds to heal. We shall not give up any principles, but we ought to use our gifts so as to attract and not to repel. There is no danger in allowing those not having our orders, or even those who do not want our orders, to preach in our churches; we may learn much from their message and we may give them much; we may thus be drawn together and each made to appreciate the position of the other. The Bishop regretted that the House of Bishops refused their consent to the resolution of the House of Deputies to send a representative to the Federal Council of Churches, because he could see no compromise of principle and no danger of entangling alliances. He was unable to understand the furore over the Kikuyu Conference. The position of Bishop Gore in his book, *Unity and Orders*, he felt to be unanswerable, but he could not see why that upheld the Bishop of Oxford's position in refusing the Communion to non-confirmed persons, for he believed that the practice of the Church in the purest centuries of her life would not uphold that position.

The women of the parish presented to Dr. Faber his episcopal robes. His pectoral cross was made by Miss Ethel Lloyd and given as the gift of the Lloyd family. The Bishop's ring was also made by Miss Lloyd and presented as the gift of the Vestry.

At the luncheon following the consecration, Dean Marquis of St. Paul's Cathedral, in behalf of the clergy, presented Dr. Faber with a doctor's academic gown.

Tuesday evening a testimonial dinner was given to Bishop Faber by the Armitage Club of St. John's parish, at which three hundred and fifty men were present. Mr. Dudley W. Smith, senior warden of St. John's, was toast master, and the speakers and subjects of the evening were as follows:

Bishop Tuttle, "Reminiscences of Early Days in Montana."

Bishop Brewer, "Church Pioneering."

Rev. Francis R. Bateman, president of the Standing Committee of the diocese of Montana, "Montana's Welcome."

Bishop McCormick, "William Frederic Faber—the Man."

Mr. James Coslett Smith, Chancellor of the diocese of Michigan, "A Layman's Point of View."

Bishop Woodcock, "Bishop Faber—A Prophecy."

Bishop Williams, "Speaking for the Clergy of the Diocese of Michigan."

Bishop Faber gave a happy response to all these greetings.

Bishop Woodcock began his address by reading the following which he said had been handed to him:

"St. John's has a sure streak of luck;
With rectors she never gets stuck;
With a wisdom that's canny
Sends one to Montanny,
And the other unloads on Kentuck."

The evening closed with the singing of *Auld Lang Syne* and the blessing of Bishop Faber.

G. F. S. NATIONAL COUNCIL MEETING

THE Girls' Friendly Society of America has just held its twenty-eighth annual meeting of the central council. This year, the council met at Memphis, Tenn., November 3-7, for its election of officers for the ensuing year, for the hearing of reports from its six departments—commendation, literature, candidates, Holiday houses, social service, and missions, for reports from its special committees, and for legislation on the various amendments to its constitution which have been presented to the dioceses during the past year.

The council passed for its first reading, the amendment calling for triennial council meetings and the amendment creating Provincial councils to be held in each Province in the intervening year. It also passed for its first reading the amendment giving a proportionate representation in the diocesan council from the branches by the election of all associates to each hundred or major fraction thereof, of the branch membership but deferred to the next council meeting the question of direct representation in the diocesan and Provincial councils.

The following officers were elected: President, Miss Frances W. Sibley, Detroit, Mich.; Vice-Presidents, Miss S. B. Hopkins, Worcester, Mass., Miss Mary Benson, Brooklyn, N. Y., Miss M. A. Neilson, Philadelphia, Pa., Miss H. H. Turner, Knoxville, Tenn., Miss Marian Parsons, Cleveland, Ohio, Miss F. F. Campbell, Denver, Colo., Miss Ada Turner, Memphis, Tenn., Miss P. E. Tallman, Spokane, Wash.; Secretary, Mrs. H. C. Bolton, New York; Treasurer, Miss Mary B. Anthony, Providence, R. I.

The council was much indebted to Dean Morris of the Cathedral and to Bishop Winchester of Arkansas, who in the absence of Bishop Gailor gave much of their time for the services and meetings.

The Quiet Hours, at Grace Church, were conducted by the Rev. W. C. Whitaker, D.D., of Knoxville, Tenn. There were early celebrations at the Cathedral and at Grace Church.

The annual service was held at the Cathedral, Bishop Woodcock of Kentucky, who was the preacher, gave a most inspiring sermon.

The council was well attended, many associates and members coming from long distances.

A mass meeting gave evidence of the interest felt by the men and women of Memphis in the society, and of the close cooperation with civil organizations. Mrs. West, the probation officer, herself an associate, told of her work, and Mr. Kraus, of the Associated Charities, spoke of the many ways in which the Society aided him. It was a splendid telling of the work being done by a more recently organized part of the G. F. S. The lodge and lunch room have a recognized position and the society plays a large part in the preventive work of the city.

Visits to the Church House, breakfasts, lunches, a glimpse of the largest cotton warehouse and press in the world, a trip upon the river, were only a part of the gracious hospitalities shown one and all.

The council was a memorable one, the first held as far south, and the value of it will be far reaching for all.

It also marked the close of seven years' faithful and untiring service on the part of the retiring President, Miss Neilson.

INTERDENOMINATIONAL SOCIAL SERVICE

SOCIAL SERVICE along interdenominational lines has been attempted during the past few years under the auspices of the Federal Council of the Churches of Christ in America, working through its commission on the Church and Social Service, in coöperation with the duly appointed social agencies of various communions, including our own Joint Commission on Social Service and the social service commissions or departments of the North Baptist, Congregational, Presbyterian, and Methodist Churches.

This interdenominational activity has taken the form largely of propaganda, concerted social action having thus far been impossible through force of circumstances. To facilitate this interdenominational propaganda, secretarial conferences have been held at intervals during the past three or four years. A conference at Atlantic City from October 29th to 31st, 1914, brought together the Rev. Chas. S. Macfarland, secretary of the Federal Council; the Rev. Henry A. Atkinson, secretary of the Congregational Social Service Commission; the Rev. Harry F. Ward, secretary of the Methodist Federation for Social Service; the Rev. Samuel Z. Batten, D.D., secretary of the North Baptist Social Service Commission, and the Rev. Frank M. for the consideration of propaganda through interdenominational social service campaigns in various cities and towns throughout the country; of publicity through the preparation of literature for interdenominational distribution, through the establishment of open forums for the discussion of civic and social problems, through the designation of special Sundays throughout the year for the consideration of aspects of social reform, and through coöperation with the Missionary Education Movement; of education for social service through lesson courses for young people's societies, through special work among college students in association with the North American Student Council, and through the wider use of motion pictures; of special investigations of both industrial and rural conditions; of relations of the churches with organized labor; and matters of kindred interest.

Special attention was given to the question of revision and expansion of the social platform adopted by the Federal Council at its quadrennial session in 1908 and reaffirmed with additions at its second quadrennial in 1912.

This conference was distinctly the most fruitful in suggestion of any yet held.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

PENNSYLVANIA COMMISSION ENTERTAINS LABOR LEADERS

THE Social Service Commission of the diocese of Pennsylvania entertained the Executive Committee of the American Federation of Labor at dinner at the City Club on Tuesday, November 10th, the Rt. Rev. Thomas J. Garland, D.D., Bishop Suffragan, presiding. The Social Service Commission consists of the Rev. L. C. Washburn, rector of Christ Church, Rev. Elliot White, rector of St. Mark's Church, Rev. A. J. Arkin, vicar of St. George's chapel, Dean Groton, of the Divinity School, Rev. Dr. George Woolsey Hodge, rector of the Church of the Ascension, Rev. George Lynde Richardson, rector of St. Mary's Church, West Philadelphia, Rev. Joseph H. Earp, of the Memorial Church of St. Paul, Rev. Prof. George C. Foley, Rev. Jules L. Prevost, of St. Peter's Church, Great Valley, Rev. Edwin S. Lane, of St. Luke's Church, Germantown, and Messrs. Samuel F. Houston, T. Henry Walnut, Clinton Rogers Woodruff, Mongomery Harris, Franklin S. Edmonds, and Alfred H. Granger.

The guests of the commission were President Samuel Gompers, Secretary Frank Morrison, Treasurer John B. Lennon of the Federation, and the seven vice-presidents, James Duncan, Quincy, Mass., James O'Connell, Washington, D.C., Dennis C. Hayes, Philadelphia, Joseph F. Valentine, Cincinnati, John R. Alpine, Chicago, H. B. Perham, St. Louis, and Frank Duffy, Indianapolis. Speeches were made by Bishop Rhinelander, President Gompers, Secretary Morrison, Vice-President Duncan, and Clinton Rogers Woodruff, chairman of the Social Service Commission.

The Bishop, in his address, not only extended a very cordial welcome to the Federation but pointed out that the chief function of the Church was to inspire men and women with right motives and high resolves, and the function of the Federation of Labor was to put these high resolves into practical force and effect.

President Gompers, in replying to the Bishop's words, spoke of the work of the American Federation of Labor during its thirty-two years of life, and what it aimed to do in making the laborers self-respecting and efficient. He pointed out that some of the work was rough work, but that back of all their efforts was a sincere and persistent desire to improve the condition of the laboring man and make him a more useful member of the community. He referred with great feeling to the Court of Honor which the City of Philadelphia had erected as a courtesy to the Federation, saying that he had been welcomed in many ways in many communities, but that this was the first time a court of honor had been erected in his behalf. Secretary Morrison said that had been brought up among religious people, and felt that even though they might make mistakes, their hearts were always in the right place, and he had always valued the coöperation of religious organizations in creating public sentiment. Vice-President Duncan dwelt at some length on the change of attitude and incidentally of the Church toward organized labor. He referred to the time when the papers paid no attention to the efforts of organized labor and when officials of unions were looked upon as outcasts. All that has now been changed, and the people of the country are beginning to realize what a force for good in the community the Federation has been.

Mr. Woodruff, in closing the speech-making, referred to the fact that the progress was to be made through every one recognizing that the problems to be solved were problems common to all of the members of the community irrespective of their walk in life. He pointed out what the Church had done in the way of organizing for social service, declaring that seventy-nine out of ninety-odd dioceses of the Episcopal Church were now definitely and officially organized in behalf of social service; that these organizations were not only interested in such questions as workmen's compensation, restricting child labor, and limiting the hours of labor for women and children, but were actively at work creating public opinion in behalf of those causes.

THE APPOINTMENT of Hon. W. L. Mackenzie-King, former Minister of Labor in Sir Wilfred Laurier's Canadian Cabinet, to investigate industrial conditions in the United States under the auspices of the Rockefeller Foundation, is an interesting event. One is at some loss to understand this move in view of the Colorado troubles. This much is to be said, however, that Mackenzie-King, who was one of the early contributors to the Christian Social Union series of pamphlets, is admirably equipped for a thoughtful and discriminating study of American labor conditions. He is a man of force and intelligence and great public spirit, and has had experience in administering labor laws which has brought him into touch with all classes in the community, at least in Canada.

CIVIL SERVICE IN CHICAGO

Some idea of the new methods followed by the up-to-date civil service boards may be gathered from the practice of the Chicago Civil Service Commission. Cook County is setting the pace for the rest of the country. To illustrate from William L. Chenery's column in the *Herald*, when a cook is needed in the municipal service the questions asked are few and simple. The orders given are short and direct. Materials are supplied, the applicant is taken to a kitchen at one of the public schools, and a menu is ordered. The chef from one of the large hotels volunteers to act as chief examiner. At the end of an hour the merit board knows the cook's culinary fitness, and that is about all it needs to know.

The would-be teamsters are required to hitch a team and to do a difficult piece of driving. An expert teamster pronounces upon the driver's skill and there is no deceiving the expert. A tinner is given a chance to tin, a plumber to "plumb," a carpenter to carpenter, a waitress to wait, a seamstress to sew.

THE GROWTH of the spirit of non-partisanship was abundantly illustrated in various recent campaigns. For instance, Franklin K. Lane of California, Secretary of the Interior in President's Wilson cabinet, wrote to the Democratic voters of California setting forth that he did not believe that it was possible for the Democratic candidate for Governor to be elected, an opinion shared by other prominent Democrats, and set forth in a formal statement issued by them as follows: "Hiram W. Johnson has done the things as Governor of California that I hoped to do when I was a candidate for Governor of this state."

A QUESTIONNAIRE sent to 2,852 clergymen, representing 1,603,300 communicants, brought out the fact that of the 36,798 deaths which they reported, showing a death rate of 239.4 per 10,000 population, as compared with a rate of 138.7 per 10,000 for the whole country, 10.3 were caused by tuberculosis. They also reported that 4,254 cases were now living under their pastoral supervision. In one year therefore, the National Association for the Prevention of Tuberculosis points out, 2,852 churches were caring for 8,048 cases of tuberculosis.

MASSACHUSETTS has recently established a new hospital and farm colony for the exclusive treatment of inebriates. Pennsylvania has recently appointed a commission to organize a state institution for inebriates. Iowa and Minnesota have established state institutions. In Minnesota the inebriate hospital is at Willmar, and the Iowa institution is at Knoxville. The municipal farms in Cleveland, Kansas City, and at Bridgewater, Miss., are also devoting themselves to the problem of inebriety.

THE SAFETY FIRST MOVEMENT is receiving substantial support from large industrial establishments, which report that the sum total of safety work has resulted in a material increase in production throughout their plants since the movement was inaugurated. One West Virginia company (the Whitaker-Gless-

ner Co. of Wheeling) reports a decrease of 64.3 in accidents in 1912 and 85.6 in 1913 as a result of its new safety policy.

A movement has been started in Chicago to give the preference to the unemployed men and women of that city, the idea being that the city owes its first duty to its own people. Consequently, the unemployed are given blue tickets which indicate that the holder lives in Chicago and has a family to support, that he votes in Chicago and is entitled to prompt consideration.

The Rev. Edward S. Dunlap, of St. John's Church, Washington, has issued for the diocese a directory of Washington charities, which gives in a few pages the greatly needed information with regard to such institutions as hospitals, dispensaries, general relief homes, temporary relief homes, homes for children, day nurseries, summer camps, and social centers.

North Carolina is to have a "community service week." Governor Craig, who is promoting the movement, urges in each community social and economic surveys of local conditions. He lays particular emphasis upon the consideration of public roads, grounds, and buildings, and school and neighborhood improvement.

The Social Service Commission of the diocese of Pennsylvania has prepared a list of the clergy in each of the districts of the Philadelphia Society for Organizing Charity, and is at work getting the representatives of the society into close and effective touch with the priests of their respective localities.

An interesting conference of Mayors and their representatives sat last week in Philadelphia to discuss the relation of the city to public utilities. One result of the call for the meeting has been the establishment of a Utilities Bureau to represent the cities in their contests with public utility corporations.

In an appeal for funds, the Joint Commission on Social Service points out that the number of official diocesan Social Service Commissions has been increased from fifteen to seventy-six and many individual parishes have been stimulated to enlist in community service since it began its work.

"Reformers attack the problems of the day, whereas the radicals look too hazily and impractically into the future," declared Roger N. Baldwin, secretary of the St. Louis Civic League. "Reform movements die out only when men in them have not the motive power of ideals."

Warfare between labor and capital is folly, in the opinion of Professor Kelsey of the University of Pennsylvania, who declares that the "warfare will not be settled until public opinion compels consideration of private action to give way to public welfare."

Public playgrounds in La Crosse, Wis., are estimated to have decreased juvenile delinquency at least fifty per cent. during the three years they have been in operation. This is the opinion of the county judge before whom youthful offenders are taken.

The Scientific Temperence Federation of Boston has been publishing some charts showing that drinkers had an excessive accident rate and that wounds were a more serious matter in those who drink than in those who do not.

A National Council for Industrial Safety has been organized in Chicago, with headquarters in the Continental and Commercial Bank Building. A number of interesting leaflets have already been prepared.

To an increasing degree, the Girls' Friendly Society branches are working with the diocesan Social Service Commissions.

The entire police department of Philadelphia has been insured by a single policy for eight million dollars.

The Williamsport Civic Club holds all its meetings in the City Hall.

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

CHRISTIAN CITIZENSHIP AND THE TARIFF

To the Editor of The Living Church:

IT has been my pleasure to have been a reader of The Living Church for years. I was deeply interested in your editorial October 31st issue, "Religion and Citizenship," and wished every voter in our city could have read it. (Election is past and gone, and I have just finished reading it again.) I ask you, Mr. Editor, is it all worth while? I have been deeply interested in politics for years, endeavoring to do my duty as a citizen; but I want to say with all the depth of my soul, that the duty of Christian citizenship cannot be fulfilled so long as the traiff remains in politics. The elimination of the tariff may not cure all of our political ills, but it will go a great way toward solving many of our social and economic problems. A responsible business man made this remark on election day: "My business had suffered so much from the present tariff laws, that I must vote for such-and-such a candidate regardless of his moral fitness, because the party he represents is the only party that can bring me relief." This man could have read your editorial with intense satisfaction; but all of his convictions were cast aside, he closed his eyes and voted.

But the adroit politician goes further than this. He reaches down through the social scale to the Italian laborer and gets him too, and a great many between. A laborer of the above nationality in our city had a son, a voter, who was deeply interested in the progressive party. The father spoke to him in this wise: "I will turna you out of the house unless you vote for ———; he getta us de work"; and the son's convictions were thrown away and his ideals shattered.

As Mr. English of Pittsburgh (held in dear memory by some of us older Brotherhood of St. Andrew men as one of its first presidents) has said: "The tariff in politics has made a football of business for years, sometimes a pauper, then again a prince, but no stability at any time." And the crafty politician uses this same tariff to further his base ends, getting us all within his clutches year in, year out, until we almost despair.

Let me repeat, Mr. Editor, all the splendid ideals you write about in your excellent editorial will never be made real until the Christian men of our country take this tariff out of the hands of the politicians, and put it on a scientific, on a business, and on a non-partisan basis. Then, and not till then, will our Christian citizenship be fulfilled. May God hasten the day!

Sincerely yours,

Norristown, Pa., November 7th. John T. Price.

BERNHARDI

To the Editor of The Living Church:

APROPOS of your remark in your editorial of the 7th of November, "The American people have been reading Bernhardi on a grand scale," how do you wish that to be taken? Do you mean that his book has had an enormous (grand) circulation in America? Kindly tell the amount of copies sold in America. Or do you mean on a magnified (grand) scale, that is, reading things magnified.

In regard to Bernhardi's book being considered a textbook, that is about as plausible as Rev. Mr. Lee's book on the Church of England being a text book for the Episcopal Church.

Yours very truly,

Garrison, N. Y., November 9th. Wm. Fr. Tyarks.

The more our ideas about God are multiplied, the more various our thoughts, and images, and recollections of things which have to do with Him, of course the more our minds and hearts are engrossed with Him, and so it becomes easier to live all day in His sensible presence. And is not the practice of the presence of God one half of holiness? And so, weary with work or foiled with disappointment, when the dark night is closing in, bringing with it to our sick spirits a sense of imprisonment, and when the dismal rain curtains us round, and we fret to be at liberty and at large, there is the very freedom of a sovereign to a soul traversing this boundless empire of God and Jesus, angels, saints, men, and the blameless creatures, and rejoicing in that never-ceasing sacrifice of praise which is rising up from every nook and corner of creation to the dear Majesty of our most loving God and Father!—*Frederick Wm. Faber.*

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

LOOKING across at our diocesan house a few days ago, a flaring sign above its stone portal aroused curiosity. "Red Cross Auxiliary" read this sign in startling letters of scarlet. Women were going and coming, big touring cars and dapper electrics were arrayed before the door, and little girls with bundles came tripping out. Having long felt it a neighborly duty to know what is going on in these rooms, a visit was made speedily. Vitally and quickly did that visit bring realization of the European war.

To organize the women of America into an orderly and efficient relief corps does not seem so herculean a task when the instruction of the Red Cross Society—wonderful in detail—is united to the ready and overflowing sympathy of the women of the land. Here, on table and piano, were piled in assorted quantities, the garments to be made. Somber and practical they were. No flutter of lace, no attempted prettiness, but only warmth and comfort are considered in these garments of sorrow. One could almost see the withered faces, the bent shoulders which were to go beneath those heavy gray yarn "fascinators"—ironical name when it is remembered who is to wear them—and those sqnare, black shoulder-shawls. Union garments of shaker flannel are being cut out by a garment factory, and the woman who cannot or cares not to sew may pay a small sum for which this same garment company will make the clothing. But many women want to sew for this cause. The weeks given usually to delicate embroideries and lace-work will see many fingers busy over these plain, practical necessities. The thought of doing real work for needy and forlorn women is a thrilling one; it brings many women into a new sphere of usefulness, it touches new wells of kindness, this thought of doing something for desolated sisters across seas.

There are piles of foot-warmers, "hanks" of gray Germantown yarn with printed directions for knitting and crocheting. This will make neck comforters for the men, if there are any left. The little girls, too, have formed into bands of ten, called "units," and they are making bags of clean, light cotton. These bags are about a foot and a half square; the president explained that these are to be filled with soft scraps left from the sewing.

"And what are they to be used for?"

"To prop and bolster the wounded," comes the answer.

The wounded! God, have mercy!

Has any woman who may read this, ever scraped lint? Does she remember, or has her mother told her of those unrestful years when the Sanitary Commission was absorbed in its merciful business? When lint and bandages were made by little girls, and when no woman ever sat down to rest without a soldier sock to knit? When the country was being scoured for preserves and apple-butter? When the loud clangor of the court-house bell called the women together to pack a box or to finish a batch of flannel shirts? Much of this feeling of imperative help will come back to the elder generation of women to-day, when they see these piles of Red Cross clothing to be made. There will be many a quiet tear dropped on these homely garments as the sewer fastens on the woven red cross which is the finishing touch—the seal of Mercy.

ALREADY there has gone forth the fiat in many homes, "No Christmas presents this year." And yet this must be wisely thought out. Our merchants—many of them—will be ruined if this general sweeping rule shall prevail. Would it not be better to say, "No useless presents"; no gifts from the mere habit of giving, no elaborate gifts, no perfunctory gifts? The invalids, the isolated, the poor, and the children must not lose their Christmas even for war's desolation. And yet this would be so fine an opportunity to install that long-talked-of reform in present-giving. Children receive too many gifts and too costly ones. Their ingenuity and development are really hindered and hampered by so many gifts; nothing is left to their own devising. What a time to tell them the beautiful Christ Child legend with its own fine meaning of love and sympathy, and give their Christmas a new and holier meaning!

THOUGHTS such as these have animated the Churchwomen of Anchorage, Ky., when they but recently formed a plan to start what they are pleased to call "The Christmas Self-denial Belgian Fund." At first it was proposed to have the Woman's Auxiliary take it up, but it was not strictly their work, and the idea was received so enthusiastically that it was made a general movement. The organization is simple—the officers, all of them Churchwomen, are a president, a secretary, a treasurer, and a committee of publicity. The purpose is the waiving of gift-giving except to children and dependents. Among individuals a card will be sent saying, "My Christmas gift to you will this year go to the suffering children and aged Belgians. Will you not also join me in giving Christmas cheer where it is so much needed?" His Excellency, Mr. Emmanuel Havenith, Belgian Minister at Washington, and Mr. S. De Ridder, Belgian Consul at Louisville, have given their personal and official endorsement to this plan which the Anchorage society fervently hopes will be adopted generally. The Louisville Woman's Club and other large organizations have committed themselves to the support of this plan. Further information may be had from Mrs. Arthur M. Rutledge, Anchorage, Ky.

WE COULD EASILY fill our space with war-talk, but we must all remember that the Church must be linked with war—that Church zeal, Church activity, must burn even brighter than ever; that the Church which ever stands for consolation, for *"Ein feste burg,"* must send out a cheering and steady light, and that light must come greatly through Churchwomen. And so it is that the doings of Churchwomen are more important than ever, nor must they be relegated to a secondary place even in the face of this awful cataclysm which is tearing the world's heart. With this feeling the writer went to a meeting of the Auxiliary of Trinity Church, Anderson, Ind. Here was one of those societies which had waxed and waned and was now trying to wax again. With a devout English woman as their president, these score of good Churchwomen were trying to get into good Auxiliary form. Owing to the vicissitudes of the parish, the general training of the Auxiliary had not been modern in some ways. But with great alertness did these women signify their wish and intention to become a valued part in our vast Auxiliary army. In considering a programme for the winter, the rector the Rev. N. D. Bigelow, spoke of the plan recently suggested by a correspondent of this page, which is based upon a study of the missionary jurisdictions of our own country. This was deemed a better plan than to undertake the study of a book. Many questions were answered about the United Offering, its manner of collection, and those puzzling financial methods of the Auxiliary about diocesan dues, apportionments, and systematic offerings were all made straight. Having Miss Emery's wonderful new Auxiliary handbook with her, it was possible to give information right from the fountain head. The adoption of a constitution and the signing of this by all the old members and by each new one was decided upon, as was also the obtaining at once of a supply of Auxiliary literature. The whole meeting, with the inspiring interest of the rector, promised well for the future of this branch. There is also in Trinity Church a branch of Juniors and a chapter of the G. F. S.

MISS EMERY has made a great gift to the Auxiliary in her new handbook. Its pages are teeming with those things which Auxiliaries "don't exactly understand," concerning which, when inquired about by an anxious seeker after information, the reply has been, "You would better write to Miss Emery." Well, Miss Emery has written to us. In the plainest, most under-

standable way, she writes twelve talks on the topics, "The Board of Missions, the Field of Its Operations and Its Methods," (2) "The Formation of the Woman's Auxiliary to the Board of Missions," (3) "Practical Suggestions to a New Officer." (4) "The Annual Meetings of the Diocesan Branch," (5) "Meetings of a Parochial Branch," (6) "Money," (7) "Mission Study," (8) "The Relation of the Woman's Auxiliary to Its Junior Department," (9) "The United Offering," (10) "On Volunteers," (11) "The Place of Prayer in the Life of the Woman's Auxiliary" (12) "A Course of Eight Lessons on the Woman's Auxiliary."

Miss Emery says in her preface, that in 1896 Mrs. Twing, the first secretary of the Woman's Auxiliary, published a handbook, but the edition was long ago exhausted and the leaflets since issued have never quite taken the place of this compendium of Auxiliary information. Many new branches have been formed, many new interests have arisen, and many problems with them. Upon these scattered leaflets the Woman's Auxiliary has depended for information, needing separate ones for each varied form of work. Now we have it all in a nut-shell. In this convenient ten-cent book one can find out anything which may come within the province of the Woman's Auxiliary. Beside these chapters, the author has added a suggested constitution for both diocesan and parochial branches, and resolutions and prayers. Bishop Lloyd has given to the book added value by his short chapter, "Our Ideal," based upon the consideration of what it means to be a member of this great society. "Are we, as members of the Auxiliary, constantly seeking to learn the mind of Christ, that we may obey it in our own lives and interpret it to others?" This book should be the ever-ready adviser of all parochial branches and may be used advantageously by diocesan ones. "To My Fellow Workers in the Woman's Auxiliary" is the dedication of this little great book.

THE AUXILIARY organized a provincial branch in the Province of the Northwest. Its new constitution contains the following points: The officers are a secretary-treasurer and an executive committee. The first shall serve three years. She shall coöperate with the committee in prepearation for the annual meeting, give notice of meetings, and keep records of them and also receive and disburse funds for expenses incident to the work of the Provincial branch and submit an account with vouchers at each annual meeting.

The diocesan officers of the branch in which the meeting is next to be held, shall be the executive committee for that annual meeting of the Provincial branch. The diocesan president shall preside at this meeting. There shall be a yearly meeting of the Woman's Auxiliary at the time and place of the Synod. Representation at these meetings shall consist of five elected members from each diocesan branch of the Province, or the delegates may be appointed by the Bishop. One of the delegates should be a Junior officer or member. A quorum shall be seven members. Each diocesan branch shall pay $5 annual dues to provide a fund to cover expenses incident to the work. In addition to committees on matters pertaining to woman's work in its own Province, special ones may be appointed at any meeting to act in consultation with the general officers of the Woman's Auxiliary in the furtherance of any particular part of Woman's Auxiliary work, as grading, mission study, or the United Offering.

THE KENTUCKY BRANCH of the Woman's Auxiliary held an institute at Christ Church Cathedral House, Louisville, on November 10th, 11th, and 12th. This branch has a very full corps of officers, every department being well cared for. After the service of the Holy Communion and a Quiet Hour conducted by the Rev. Dr. Mallett, rector of St. Paul's Church, New Albany, Miss Tillotson, of the Church Missions House, talked on *The Gospel Revelation*, followed by Miss Elizabeth Matthews in a review of *The Social Aspect of Foreign Missions*. Next came a class for Junior Auxiliary and Sunday school workers, led by Mrs. Leslie Brown. A conference on the Woman's Auxiliary came later, with Miss L. L. Robinson as chairman, Miss Tillotson following with a general class on the Woman's Auxiliary. A conference on the Girls' Friendly, Miss Bullitt, chairman, came in the evening and included a history of this great society. On November 11th the topics were practically the same and with the same leaders. The helpful practical event of the day was the joint conference of the Woman's Auxiliary and its Junior department. Miss Tillotson again conducted her class on the Woman's Auxiliary, and the play, "The Great Trail," was presented by Section B. of the Woman's Auxiliary, under Mrs. William E. Pilcher. Again the evening session was devoted to the Girls' Friendly Society, when Bishop Woodcock opened the discussion of What the G. F. S. is Doing for Missions in the Church. *The Gospel Revelation* and the *Social Aspect* were given the leading place in the mornings of each of the three days, with Miss Tillotson and Miss Matthews as leaders. The class for Juniors was also held daily by Mrs. Leslie Brown, and the class on the Woman's Auxiliary daily by Miss Tillotson. A stereopticon lecture on the United Offering was Miss Tillotson's last work; then came a Quiet Hour and closing words by Bishop Woodcock.

Very rich and helpful sounds this programme. Almost to be envied are those women who for three days could fill heart and mind with such diverse instruction. Miss Tillotson's progress over the land is leaving a beautiful wake of freshness and life.

AMONG THE THINGS included in "Ohio's Plan for Increasing Interest," presented by Mrs. Knapp, president of the Ohio branch at the time of the provincial meeting in Detroit, is the attention to be given to the dramatic presentation of missions. A young woman has been engaged to go throughout the diocese, training the young people to give in dramatic form the stories in the missions study class books.

Michigan boasts six flourishing branches of the Young Woman's Auxiliary, while the Juniors include numbers of boys in the ranks and have fine classes of Juniors studying missions. The Little Helpers in this diocese have special services held for them in each parish, at which time they present their gifts; this is followed by an hour given to talks and pictures of the places for which they may be working.

WE ARE IN RECEIPT of a number of excellent diocesan reports which we hope to examine individually with a view to noting special features and methods.

JOHN BURNS' WORK IN ENGLAND

JOHN BURNS, after a long and eventful service, withdrew at the beginning of the war from the English Local Government Board. The Local Government Board has attained considerable efficiency under the leadership of Mr. Burns. Some eight years ago it was said that the board was slow, casual, and inefficient. To-day business is transacted in an efficient and sympathetic manner. In particular, the record of the retiring president, as regards important legislation, is an enviable one. The housing and town planning act made very decided social progress. Mr. Burns also fostered the measures promulgated by order for the modification and treatment of tuberculosis. His departure from the board is looked upon with regret by many of those interested in the progress of local government.

At a non-political meeting two years ago, Mr. Burns gave some figures as to the enormous improvement that had taken place in the health and prosperity of London during the last six years. He stated that the death rate had fallen by 19 per cent., tuberculosis diseases by 26 to 33 per cent., and infant mortality by 30 per cent. The particulars mentioned by Mr. Burns have been due to the admirable public health services maintained by the local authorities.

Some idea of what the Local Government Board is doing for social service may be gathered from a recent statement of the present head of it. He stated that the cost of old-age pensions in England and Wales for 1910-11 was $30,396,165; that the cost for the relief of the poor, hospitals, and education was $69,347,625 in 1890-91; $117,623,305 in 1900-1901; and $222,204,300 in 1910-11.

The relief of the poor alone was $41,365,250 in 1890-91; ten years later it amounted to $56,208,075, and with the passing of another decade, in 1910-11, it reached a total of $73,094,830. Of the expenditure for 1910-11, $57,230,040, was provided out of the public rates, $11,922,925 by exchequer grants, and $3,941,865 by other receipts. In 1910-11 the expenses under the Unemployed Workman Act amounted to $875,970, of which $340,655 was paid out of the receipts, and $145,995 came from exchequer grants.

The hospitals provided by the local authorities, which cost $1,605,945 in 1890-91, required $6,472,445 for their maintenance in 1900-1901, and $9,003,025 in 1910-11. Of the last amount, about $8,759,700 was met by the public rates. Expenses under the Education (Provision of Meals) Act, providing for the supply of meals to school children, for medical inspection and treatment, and other expenses of education, amounted in 1910-11 to $117,136,656, of which $59,273,970 came from the rates, and $56,110,745 from exchequer grants. The expenditure for meals and medical inspection is not given for the years 1890-91 and 1900-1901, but in the former year elementary and higher education cost $26,376,430, and in the last named, $54,942,785, while the total for 1910-11 must be augmented by the addition of $22,045,245 for higher education.

THE HEARTHSTONE OF THANKSGIVING DAY

By Jane A. Stewart

THE Pilgrims did well to set apart a home day, for through it the domestic life of the past and the present is commemorated. A backward glance at Thanksgiving in 1799 welcomes us with a fireplace where huge logs are burning and a turkey is roasting before the open blaze. An iron tea kettle boils on the crane and hot loaves of brown bread have been lifted with a wooden shovel from the well-swept floor of a brick oven. Rows of tallow candles are fresh on the mantel-piece and a high-back settle shields us from the drafts. The grandmother, still in her prime, has been relegated, with her knitting, to a chimney corner, and the mother's fair, serene face is enclosed in a muslin cap. A rude wagon, with an extra horse and pillio, has brought children and grandchildren to the door.

The long table is loaded with luxuries for the great annual feast. There are heirlooms of blue dishes, flanked with pewter plates and platters, and over them these ancestors discuss the country's relations with France, and other live political topics of the day.

Faces are radiant with joy, hearts overflow with gratitude to God for His beneficent care, and they look back through their last year with as much thankfulness for its progress as we do to-day. Modern invention has enlarged our horizon with what would have been called miracles by them, but we love and we venerate as our fathers did, just as the birds sing the same songs over, as summer comes and goes. Thanksgiving is to-day a day sacred in the family calendar just as it was then.

The old New England family festivals, to which we owe so much, and to which at Thanksgiving our minds naturally revert, embodied the sweetest elements in life—bounteous hospitality, unselfish courtesy, social delights, spiritual refinement, and the charm and genial culture that came from homes and hearts nourished in the genial atmosphere of religion. The simplicity and beauty of this earlier period cannot be overpraised, when we realize that out of it have come the virtue and virility of our American manhood. The best there is in our wonderful land to-day is but the perpetuation of the principles, ideals, and faith of that earlier time.

The home festival of Thanksgiving alternated in early times with fast days also appointed by state governors. The latter have passed away; but the annual Thanksgiving day has become national, announced by presidents and governors, and perpetuated because of its family reunions and social joys.

Whole families are united now as in days gone by, though we do not often hold mass festivals, as in Pilgrim times. Any "fair women, a few young girls, and one servant" even with modern appliances would probably be overwhelmed if confronted with the task of feasting nearly two hundred guests (including an Indian chief and ninety of his braves, for three days), as did a little group of women at that initial Thanksgiving.

It was Henry Ward Beecher who said: "Thanksgiving day is the one national festival which turns on home life. . . . It is the one great festival of our American life that pivots on the household. . . . It is a table piled high, among the group of rollicking young and the sober joy of the old, with the treasures of the growing year, accepted with rejoicings and interchange of many festivities as a token of gratitude to Almighty God."

And because it is so preëminently a family festival, it is likely to be a day of pathos for the individual away from or without a home. Thanksgiving is a day of homesickness for those who are condemned by business or circumstances to be absent from the family table. And yet even the most forlorn, looking in his heart, can find cause for thanksgiving, if not for personal at least for sectional and for national reasons.

The establishment of Thanksgiving day in its national observance is, of itself, a cause for profound rejoicing. There is something inspiring and uplifting in the spectacle of a great nation, effacing and forgetting traditional and sectional differences or distinctions and uniting as one family to give thanks to the Giver of all good for the inestimable blessings He has conferred upon them.

There is cause for rejoicing, too, that in the noblest homes of our nation the religious significance of Thanksgiving is still zealously preserved. The Puritan consciousness of God, as the Author of material blessings, is still supreme in many a household, and individual heart. The utter loss of it would be our national overthrow.

The firelight on the hearthstone of Thanksgiving Day has never died out. Hearts grow warm and tender at this time. The poor are at hand to be clothed and fed. We remember that our neighbor is not limited to the next door, but throughout the whole wide world we are all children in our Father's house, and by and by will be the eternal home-coming.

"HE HATH FILLED THE HUNGRY WITH GOOD THINGS"

By Marie J. Bois

THANKSGIVING! Though on that day The Living Church must be, will be, filled to overflowing, with the triumphant praises of the devoted men and women who have consecrated their lives to His service, yet may I claim a modest place in its columns, and tell how He hath filled the hungry with good things!

In order to do this, I must tell of a child, who never knew a father's or mother's love; to whom the word "home" was but an empty word; who, not having any one belonging to her, lived in a world of her own, a world of books; to whom school was paradise on earth; who dreaded vacations as much as other children love them; a child who does not recall one word of love spoken to her during all the years of her childhood and girlhood. Truly, a strange child, a strange girl she must have been!

Then, when not quite seventeen, she was sent alone into the world. The world of books in which she had lived, and which had fenced her in, and sheltered her to a certain extent, crumbled at her feet, and over its ruins she took her first survey of the *real* world; a cold world truly, a grim world to one so little prepared to battle with it as I was. Who shall describe the sense of utter loneliness, which, at times, took hold of me!

It was then, for the first time, that I realized what a strange life I had had, that others had a home, a host of friends and relations, while I . . . stood alone, utterly alone!

Someone was telling me the other day, in that unconscious selfish tone which we are so apt to adopt towards other misfortunes but our own, "Oh! you have never known your mother; then, you cannot miss her." The speaker had enjoyed for forty years the sweet happiness of living with her mother; what was the use of telling her of the despair I had felt, when at last, awake to the realities of life, I understood the loneliness which had been, and was to be my lot; how again and again I had cried until perfectly exhausted, and why?—because I had no mother, and *longed* for her love.

But I was young, and as I was traveling a good deal, the pleasure of seeing new things, and the attraction learning had for me, drove the sad thoughts away, and again my mind grew at the expense of my heart. My heart—had I any? And if I had, how empty it was! Religion? I had none—Confirmation classes had been to me just what any other classes might have been; another kind of study, that was all. How could I know of God? I believed in Him just as I believed in an historical character.

Thus for years I went on, going further and further away from Him, until in His loving mercy, He stopped me and laid me on a bed of suffering, from which I was to rise, as a child indeed, weak and crippled, but—ready to learn.

And I have learned, for He has taught me. The love, which I had never known in all those years, fills now my heart and my life. The loneliness, over which I shed so many bitter tears, has given place to the sweet fellowship with Him, who hath said: "He that loveth me shall be loved of my Father and I will love him, and will manifest myself to him." There can be no loneliness with Him, who has promised: "We will come unto him and make our abode with him."

Sweet fellowship too sacred to describe!

And so, in this Thanksgiving season, it is not only for material blessings—though those would make a long list were I to enumerate them—that I want to thank; but, I thank Him for the blessing of His love;—not only for physical strength restored, but for spiritual health;—not only for a mind with all its powers restored, but for a heart cleansed and purified; a heart of flesh and no longer of stone. I thank Him for the inestimable privilege of belonging to His Church, of having been sealed His, by one of His own appointed shepherds, for the joy and strength derived from the weekly Eucharist, and for the blessed hope of seeing Him "face to face"; for those and all the blessings of this life I give Him "most humble and hearty thanks."

Church Kalendar

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Nov. 1—Twenty-first Sunday after Trinity. All Saints.
" 8—Twenty-second Sunday after Trinity.
" 15—Twenty-third Sunday after Trinity.
" 22—Sunday next before Advent.
" 26—Thursday. Thanksgiving Day.
" 29—First Sunday in Advent.
" 30—Monday. St. Andrew.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
Rev. John W. Chapman.
Miss M. S. Grider (in Fifth Province).

CHINA

ANKING

Rev. E. J. Lee.

HANKOW

Dr. Mary V. Glenton.
Miss S. H. Higgins.

SHANGHAI

Mrs. J. A. Ely.
Rev. J. M. B. Gill.
Rev. R. A. Griesser.
Dr. W. H. Jefferys.

IDAHO

Rt. Rev. J. B. Funsten, D.D.
Rev. S. B. Booth.

MEXICO

Rev. H. G. Limric (in Fifth Province).
Rev. L. H. Tracy (in Eighth Province).

SALINA

Rt. Rev. S. M. Griswold, D.D.

SOUTH DAKOTA

Rt. Rev. Geo. Biller, D.D. (during December).

TOKYO

Miss C. G. Heywood.
Miss Bessie Mead.

WESTERN COLORADO

Rt. Rev. B. Brewster, D.D.

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Covington, Chestnut and 37th St., Philadelphia.

Unless otherwise indicated, requests for appointments with all the above missionaries should be sent to

MR. JOHN W. WOOD,
281 Fourth Avenue,
New York City.

Personal Mention

THE address of the Ven. WALTER E. BLOSSOM, Archdeacon of Milwaukee, has been changed from 1134 Main street, Racine, to the Hotel Aberdeen, Milwaukee, Wis.

ON NOVEMBER 9th the Rev. DALLAS EYRE BUSBY joined the staff of the Church of the Holy Apostles, Philadelphia. He comes from Grace Curch, Elizabeth, N. J., where he has been curate since June 11, 1914.

THE Rev. PAUL ROGERS FISH will not, as was stated in the issue of November 14th, assist at Christ Church, Elizabeth, N. J., but will take various duties in the archdeaconry of Queens and Nassau, L. I., with P. O. address at Roosevelt, L. I.

THE Rev. CHARLES MERCER HALL, for many years rector of the Church of the Holy Cross, Kingston, N. Y., has been transferred to the missionary district of Asheville, and has charge of St. Mary's Church, Asheville, N. C.

THE address of the Rev. A. C. KILLEFFER, for several months, vicar of Holy Innocents, Key West, Florida, will be, after the 1st of December, St. Paul's rectory, Franklin, Tennessee.

THE ADDRESS of the Rev. JOHN ROBINSON, formerly priest in charge at Sisseton Agency, S. D., is changed to Haddonfield, New Jersey.

THE Rev. FRANCIS H. SMITH, formerly curate of St. Agnes' chapel, Trinity parish, New York City, has been transferred to the diocese of Maryland, and has become assistant minister of St. Paul's Church, Baltimore.

THE ADDRESS of the Rev. GEO. WALLACE, D.D., of Tokyo, Japan, during December will be Hotel Stewart, San Francisco, California.

THE Rev. WM. WATSON has removed from Mexico to Cuba. Address, All Saints' Church, Apartado 152, Guantanamo, Cuba.

ORDINATIONS

PRIESTS

MILWAUKEE.—At St. Peter's Church, Fort Atkinson, Wis., on Sunday, November 15th, the Rev. ROY WALLACE MASON was advanced to the priesthood by the Bishop of the diocese. The candidate was presented by the Rev. Prof. L. C. Lewis of the Western Theological Seminary and the preacher was the Rev. H. B. St. George, D.D., professor at Nashotah. The Rev. R. W. Meyers also assisted in the laying on of hands. Mr. Mason becomes rector at Fort Atkinson, where, as deacon, he has built up a most encouraging work.

DIED

BAKER.—At Oconomowoc, Wis., November 4th, ANNA BAKER, daughter of Mrs. Solomon Baker. Buried from Zion Church.

BALCOM.—At Columbia Hospital, in Milwaukee, October 19th, ELIZABETH BALCOM. Buried from St. Edmund's Church.

GILLINGHAM.—Entered into rest, October 30, 1914, FRANK CLEMENS GILLINGHAM, in the seventy-fifth year of his age. Burial service and committal at St. Luke's Church, Germantown, Pa., on Monday, November 2, 1914.

GREENSLADE.—Entered into rest, suddenly, on November 12, 1914, at his home, Milwaukee, Wis., OLIVER WILLIAM GREENSLADE. The burial service was held November 16th at All Saints' Cathedral. Interment at Forest Home cemetery.

REED.—Died at Leonia, N. J., November 12th, 1914, SARAH ELIZABETH REED, widow of Rev. John J. Reed, D.D., and mother of Captain William L. Reed, 30th Infantry, U. S. Army.

WRIGHT.—Entered into rest at her late home in Howe, Indiana, October 16, 1914, Mrs. JANE MARY WRIGHT.

"Blessed are the pure in heart."

MEMORIALS

FRANK CLEMENS GILLINGHAM

The rector and vestry of St. Luke's Church, Germantown, Philadelphia, with deep regret, make record of the death of MR. FRANK CLEMENS GILLINGHAM, in the seventy-fifth year of his age, which took place in this city on Friday, October 30th. To the family of Mr. Gillingham, the vestry extend the expression of their sincere sympathy, in a loss which brings to them so deep a sense of deprivation and sorrow. Mr. Gillingham had been a member of the Church in St. Luke's parish for upward of thirty-five years. For twenty-two years, he was a member of the vestry of St. Luke's Church, participating actively in important measures, and contributing liberally to the work of the Church within the parish, and for its extension abroad. Upright, efficient and earnest in praise-worthy measures for the benefit of the community, he won for himself an honorable name among his associates in business. He was kind and liberal in his charities, which were widely distributed. In his life, and as a devout attendant upon the services of the Church, he bore witness to the faith to which he had given his allegiance, and in the confidence of which, he at length surrendered his soul into the hands of a merciful Saviour and faithful Creator.

May he rest in peace
And in the light of God.

SPENCER P. HAZARD,
Secretary of Vestry.

Germantown, Pa., November 2, 1914.

ANNA FRANCES FISKE

The Girls' Friendly Society in Connecticut desires to express its heartfelt sorrow in the death on October 29, 1914 of Miss ANNA FRANCES FISKE, who was, for many years, one of the strongest, most faithful, and best loved leaders of the Society in the diocese. Her beautiful personality, her rare qualities of mind and heart, and her strong and consecrated soul, were examples long to be cherished in the hearts of her fellow-workers.

ELIZABETH GOODSPEED,
Secretary Conn., G. F. S.

Inasmuch as, in the wisdom of God, our leader in the work of the Spruce Street Settlement, Miss ANNA FRANCES FISKE, has been called to the life beyond, therefore,

Be it resolved that the College Club of Hartford hereby expresses its sense of deep loss in the death of Miss FISKE and its appreciation of her efficient conduct of the affairs of the Settlement, her unremitting labor in its behalf, and her cheerful, unselfish devotion to its interests. He work will be a lasting inspiration to the members of the club, and to those for whom she labored.

Resolved, that to her brother Rev. George McC. Fiske, D.D., and his family, the club extend its sincere sympathy in their bereavement.

Resolved, that these resolutions be entered in the records of the College Club of Hartford and that a copy of them be forwarded to the Rev. Dr. Fiske.

MARY IDA WELLS,
(Mrs. Ralph O. Wells), Secretary.

RETREATS

HOWE, IND.—A retreat for the clergy of the diocese of Michigan City, conducted by Bishop Webb, will be held at Howe School, Howe, Indiana, beginning with vespers at 8:00 P. M., November 17th, and closing with the Holy Eucharist, Thursday morning the 19th. The clergy of other dioceses will be most welcome as guests of the school. Those who wish to attend, notify the RECTOR OF HOWE SCHOOL.

A DAY'S RETREAT for women will be given in Advent at Holy Cross Mission, Avenue C and 4th St., New York, on Saturday, December 5th. Conductor, the Rt. Rev. William Walter Webb, D.D. Apply to the SISTER IN CHARGE, Holy Cross House, 300 East 4th St., New York.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisments, wants, business notices, 2 cents per word. No advertisment inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITION WANTED—CLERICAL

PRIEST, CATHOLIC, unmarried, graduate, good preacher, desires parish, good reasons for change. Salary minimum $1,000. Refers to his Bishop. LOYAL, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, highest testimonials, desires large, difficult work. Address SUCCESSFUL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

YOUNG WOMAN, soprano, exceptional, well trained voice, especially suitable choir and concert. Experienced, good reader, wants position, New York, or elsewhere. Highest references. MISS ADELAIDE KEITH, 534 West 124th St., New York City.

POSITION in girls' school by college graduate, Churchwoman, experienced teacher and principal, two years' study in Europe, highest testimonials. Special subjects, Latin, French. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

A SOUTHERN lady offers her services as housekeeper, companion, or to take charge of children. Speaks French fluently. New York or vicinity preferred. Address, "M. S. C.," 6020 Freret street, New Orleans, La.

CHURCHWOMAN, experienced (in welfare work), desires a position in parish social service work. Address WELFARE, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED MATRON, homekeeper, housemother, chaperone or any position of trust. Refined. CHURCHWOMAN, care LIVING CHURCH, Milwaukee, Wis.

LADY.—Experienced traveler, desires position as companion to travel or otherwise. References exchanged. Address "MRS. H.," The Walbert, Baltimore, Md.

WANTED—VARIOUS ARTICLES

WANTED—By Mission Church, ten or twelve choir vestments for medium sized adults, men or women. Address G., care LIVING CHURCH, Milwaukee, Wis.

A MISSIONARY is in great need of two rugs size 9 x 12 or less. Please someone help me. Address RUGS, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS. — Organs for Episcopal churches now building: St. Clement's Philadelphia, four manual; St. Stephen's; Sewickley, Pittsburgh, large three manual; Trinity, Chicago, three manual; Trinity, New Orleans, three manual; St. Clement's, Wilkes-Barre, Pa., large two manual; chapel Emanuel Church, Baltimore, two manual. Large factory addition just finished doubles our floor area. Information on request. AUSTIN ORGAN CO., Hartford, Connecticut.

CHURCH PIPE ORGANS for sale.—Three (3) two manual and pedal, pipe organs (second hand), all in good condition, Jardine Organ and Hutchings Organ, must be removed for church alterations. One excellent Hook-Hastings Organ at our factory erecting room, sacrifice prices. A. B. DE COURCY & Co., Organ Builders, 634 Harrison Ave., Boston, Mass.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Also stained glass and mural decorations. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

FLORENTINE Christmas Cards and other gifts. Sent on approval. Leaflet. P. O. Box 4243, Germantown, Philadelphia, Pa.

THE SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis. Orders taken for Illuminating.

INTERNATIONAL CHOIR EXCHANGE

CHURCHES looking for superior organists please write 147 East Fifteenth street, New York. No charges.

EPISCOPAL CLERICAL REGISTRY

SEVERAL Rectorships and Assistantships Vacant. For information write 147 East Fifteenth street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

FOR CHRISTMAS

CHRISTMAS CARDS THAT ARE DIFFERENT. Beautiful sentiments. Upon receipt of $1.00 money, stamps, or postal order, we will mail 12 assorted Christmas Cards. You will be pleased with them. Stationery Department, ALSTED-KASTEN CO., Jewelers, 121-123 Wisconsin Street, Milwaukee.

BEAUTIFUL LEAVES of Galax from the "Land of the Sky." 500 leaves $1.00. Colors: red, green or mixed. Premium with order: 2 Galax plants. Address REV. WM. R. SAVAGE, Blowing Rock, N. C.

CHURCH CHRISTMAS CARDS and Calendars for sale. Room 1705 HEYWORTH Building, Chicago, Ill.

FOR RENT

COTTAGE, barn and 3 acres of land near Nashotah mission, walking distance of St. John's Military Academy. Beautiful lawn. Facilities and market for gardening and chickens. REV. A. G. WILSON, Nashotah, Wis.

MONEY TO BUILD

CHURCHES, rectories, and parish houses can be obtained from the American Church Building Fund Commission, 281 Fourth Avenue, New York.

COMMERCIAL

PRESERVO BOOT POLISH, for patent leathers, on a plane by itself; prevents cracking. Water-proofs leather instantly, making shoes soft and comfortable. Imparts gloss, preserving leather upholstery. By mail 25c. PRESERVO Co., Station D, Kansas City, Mo.

UTILITY DEPARTMENT ORGANIZED

SUBSCRIBERS and their friends desiring to buy, sell, or exchange merchandise of any description are at liberty to list their wants with the Information Bureau of THE LIVING CHURCH, 19 South La Salle street, Chicago.

Inquiries for articles will be listed in our files under proper headings, and when similar goods are offered and brought together.

This is a new, free service, offered to patrons of THE LIVING CHURCH, and includes not only personal property but Church Vestments, Furnishings, etc.

APPEALS

THE ALL NIGHT MISSION, now in the fourth year of its career of service, during which it has sheltered over 90,000 men, fed over 65,000 and helped over 8,000 to a new start in life, and has made 500 visits to prisons, 600 visits to hospitals, and conducted 1,200 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Right Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

$75,000

invested at 4% will provide permanently for the stipend of one of the 32 Missionary Bishops of the Church.

THE BOARD OF MISSIONS

as the Church's agent now holds general and special Trust Funds amounting to $3,344,000.

It has never lost a dollar of its invested funds.

The report of the Trust Funds Committee can be had for the asking.

Write to

THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

The National, official, incorporated society of the Church sorely needs offerings, gifts, bequests, legacies.

669 names on the lists, the last three years. $30,000 required each quarter. Cost of administration five and five eighths per cent., provided by Royalties on Hymnals.

LEGAL TITLE: GENERAL CLERGY RELIEF FUND.
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent.
Church House, Philadelphia.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THANKSGIVING DAY SERVICES

A SERVICE for Thanksgiving Day, or for a Harvest Home Festival, is printed in our Leaflet Series and known as No. 70 of our Special Services. It is entirely from the Prayer Book, with hymns (words only), Nos. 472, 470, 200 and 192. It is especially useful to bring out full responses, particularly if strangers to the service are in the congregation. Price $1.00 per hundred copies. Address THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

CAROL SERVICES FOR CHRISTMAS

SUNDAY SCHOOL SERVICES for Christmas issued in our Leaflet series are known as Nos. 62, 64, 66, 72, 76, 80, 84, 86, 93, thus giving a large variety of musical services to select from. No. 93 is new this year and contains one additional carol. Also has the popular old English carol, "Good King Wenceslas," as a recessional. Many thousands of these services have been used in the past. Samples sent free on application. Price $1.00 per hundred copies in any quantity desired. Address THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

BIBLE AND PRAYER BOOK CATALOGUE

WE HAVE just printed a new catalogue, listing Bibles, Prayer Books, Hymnals, and also combination sets of Prayer and Hymnals. There are listed also the Bibles which contain the Apocrypha, thus making a *complete* Bible, as most Bibles published lack this portion. The Prayer Book and Bible (complete) bound in one volume, will also be found listed. The "Name Panel" series of single Prayer Books and of Prayers and Hymnals in combination will be found a feature in the catalogue. We are pleased to send a catalogue to all enquirers. Address The Young Churchman Co., Milwaukee, Wisconsin.

A STIRRING PROCESSIONAL

"God is working His purpose out,
As year succeeds to year;
God is working His purpose out,
And the time is drawing near."

This hymn has been authorized to be used in our churches, and is one to arouse enthusiasm for Missions. It is suitable for any occasion. Printed on heavy paper, words and music. $2.10 per hundred, carriage prepaid. Published by The Young Churchman Co., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

LONGMANS, GREEN & CO. New York.

A Sower Went Forth. A Second Series of Sermons Preached in the Chapel of the Blessed Virgin Mary, Hardman Stret, Liverpool. By Thomas William May Lund, M.A., Scholar of Sidney Sussey College, Cambridge. With two illustrations. Price $1.60 net.

FUNK & WAGNALLS CO. New York.

The Bible and Universal Peace. By George Holley Gilbert, Ph.D., Leipzig University, D.D., Dartmouth College. Author of *The Student's Life of Jesus* (1900), *Jesus* (1912), *Interpretation of the Bible* (1908), *The Life of Paul* (1899), *A Short History of Christianity in the Apostolic Age* (1906), *The Book of Acts* (1908), etc. Price $1.00 net; by mail $1.12.

HARVARD UNIVERSITY PRESS. Cambridge, Mass.

Municipal Charters. By Nathan Matthews. Price $2.00 net.

RICHARD G. BADGER. Boston.

The God-Bearer. By Brooke Trego. Price $1.25 net.

Man: A Study. By Albert Edwin Clattenburg, D.D., Vicar of Christ Church, Christina Hundred, and Immanuel Church, Wilmington, Delaware. Price 75 cts. net.

HOUGHTON MIFFLIN CO. Boston.

The Eskimo Twins. By Lucy Fitch Perkins. Illustrated by the Author. Price $1 net.

GEORGE H. DORAN CO. New York.

The Patrol of the Sun Dance Trail. By Ralph Connor, author of *Corporal Cameron, The Sky Pilot, The Doctor, The Man from Glengarry,* etc. Price $1.25 net.

Innocent. Her Fancy and His Fact. A Novel. By Marie Corelli, author of *The Life Everlasting, Romance of Two Worlds, Barabbas,* etc. Price $1.35 net.

DUFFIELD & CO. New York City.

Westminster Abbey. Its Architecture, History and Monuments. By Helen Marshall Pratt, author of *The Cathedral Churches of England.* Illustrated. In two volumes. Price $4.50 per set net.

CHURCH LITERATURE PRESS. New York City.

What Every Warden and Vestryman Should Know. By the Rev. Henry Anstice, D.D., Secretary of the House of Deputies of the General Convention. Price 35 cts. postpaid.

KALENDARS

R. C. M. MISSION STUDY CLASS ALUMNAE Church House, Philadelphia.

The Church Missionary Calendar for 1915. Price 25 cts.; postpaid 30 cts. Express paid on orders for 100 or more.

PAMPHLETS

AMERICAN CIVIC ASSOCIATION. Washington D. C.

Illegal Signs in Pennsylvania. By J. Horace McFarland, President American Civic Association. Series II., No. 7, November 1914. Billboard Bulletin No. 3. Price 10 cts., discounts for quantities.

THE CHURCH AT WORK

GROUP AT NEW YORK AND NEW JERSEY PROVINCIAL SYNOD

IMMEDIATE NEEDS IN IDAHO

BISHOP FUNSTEN states that the entire mortgage on St. Luke's Hospital, the Nurses' Training School, and St. Margaret's Hall in Boise, can be paid off if $14,000 in addition to the $9,500 already in hand or pledged, can be secured before January first next. Some of the pledges are conditioned on getting the balance required by that date. We care for one thousand people a year in St. Luke's Hospital, and thirty young girls are in our Nurses' Training School. A large part of the work has to be free.

In St. Margaret's Hall, our school for girls, we have about seventy day scholars and twenty boarders. It takes $50 to provide for one day pupil, and $375 for a boarder.

Five missionaries are also needed for important mission fields, whose support will require $2,000, over and above the appropriation of the Board of Missions.

Kindly address Bishop Funsten, Boise, Idaho.

GIFT OF CHURCH SCHOOL PROPERTY

THE MUNIFICENT offer of the whole property of St. Alban's School, Knoxville, Ill., to a corporation to be founded for the purpose of maintaining that school as an institution of the Fifth Province, was made known to the trustees of that school at a meeting held on October 29th at the Church Club rooms in Chicago. The donor is the Rev. Dr. Charles W. Leffingwell, founder and owner of the school. The value of this gift, which includes twenty acres of land in the city of Knoxville together with the buildings and equipments of the old St. Alban's School, is estimated at between fifty and sixty thousand dollars. The gift was a complete surprise both to the management of the school and to the prospective trustees, and immediate steps were taken to qualify to meet the terms of the bequest. These conditions are:

1. That the school be duly incorporated under the laws of the state of Illinois within one year;

2. That the board of trustees shall be comprised of not less than one trustee from each state in the Fifth Province, and at least one from the city of Knoxville;

3. That the name of the school shall be, and remain, St. Alban's School, and that it shall be located and so continue at Knoxville, Illinois;

4. That all debts of the school shall be paid within two years and that the school shall be in successful operation with a fair prospect of so continuing at the end of that time;

5. Upon the fulfilling of these conditions, a deed of transfer will be made to the board of trustees to be incorporated.

An incorporation committee, consisting of the rector of the school, Rev. L. B. Hastings, with Mr. H. J. Ullman and Mr. William Ritchie, was appointed with instructions to proceed immediately to the matter of incorporation. The membership of the board was fixed at twenty, of whom eighteen were elected, as follows: Rt. Rev. M. Edward Fawcett, D.D., Ph.D., Bishop of Quincy; Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan; Rt. Rev. Wm. Walter Webb, D.D., Bishop of Milwaukee; Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio; Very Rev. Selden P. Delany, D.D., Dean of All Saints' Cathedral, Milwaukee; Very Rev. Francis S. White, Dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich.; Rev. Norman O. Hutton, rector of St. Chrysostom's Church, and the Rev. Harry Schniewind, rector of St. Bartholomew's Church, Chicago; Rev. Charles W. Leffingwell, D.D., LL.D., founder of St. Alban's School; Rev. Llewellyn B. Hastings, rector of St. Alban's School; Rev. H. L. Bowen, rector of St. Paul's Church, Peoria, Ill.; Capt. H. S. Norton, Gary, Ind.; Mr. Herbert J. Ullman, Oak Park, Ill.; Mr. John Brian McCormick, Grand Rapids, Michigan; Mr. Gene Hebard, Knoxville, Ill.; Mr. Richard Hosford, Moline, Ill.; Mr. Robert Corley, St. Louis, Mo.; Mr. William Ritchie, Oak Park, Ill.

The rector of the school, the Rev. L. B.

Hastings, outlined the purpose of St. Alban's, being that of supplying in the Middle West the need of a moderate priced Church school. It was found to be impossible to operate the school at a figure less than $350 a year for each pupil, and accordingly, where reductions beyond this are found necessary, the Church at large must be looked to to make up the deficit incurred, either by direct subscriptions or from scholarship funds. The Bishops of Chicago and Milwaukee, Dean De Witt, and others told of happy auguries for the school, and it was generally felt that the conditions made by Dr. Leffingwell could and would be met, and that the permanency and success of the school were assured.

WORK IN ANNISTON, ALABAMA

ON THE Feast of St. Michael and All Angels, September 29, 1888, the cornerstone of the largest church plant in the South was laid, and two years later the Church of St. Michael and All Angels was consecrated, to the glory of God and in loving memory of his father and brother, the gift of Mr. John W. Noble to the Church, for work among the laboring people living in the mountains of northern Alabama. Mr. Noble, then a wealthy mine and furnace owner, shortly afterward lost his entire fortune without opportunity to endow the work, and the property has been used simply as a small parish, with a decreasing membership of, in 1912, less than one hundred communicants, the full intention of Mr. Noble never having been realized. On January 2, 1913, the Rev. J. H. Blacklock, for fifteen years the beloved shepherd of the flock, passed into Paradise at the ripe age of 79 years, mourned by all the people of the town, Jew and Gentile, and the church was without a rector for five months. On June 1st, the present rector, the Rev. Charles K. Weller, took up the work, feeling that the only salvation for the plant was to try to carry out the original intention of the donor. With a total income of less than $1,600 a year for all purposes, he realized that much up-hill work had to be accomplished, so with the assistance of his wife and daughter, the first work begun was the establishing of a parish school. At the close of the first year the record disclosed an enrollment of fifty-two pupils, and an average income from tuition and friends of $16.60 per month for the school. On May 1, 1914, the General Board of Missions made an appropriation of $25 per month to assist the work, and on September 21st the school reöpened with an enrollment of one hundred and twelve pupils, and with four teachers and settlement workers, all of whom are experienced in their line and under the care of Miss Elva I. Holford, for many years with Grafton Hall, Fond du Lac, Wisconsin. These good women, anxious to do the Master's work, are living in the spacious living rooms of the school building on such income as the rector can raise for their support. The war in Europe having caused much of the demand for iron and cotton to cease, many of the employees of the mines and factories have been thrown out of employment, and of a population of 18,000 people over a thousand men have lost the means of sustenance for their families. This, while very discouraging, has been a means to help show the way for a visit of a representative of the Church, for no other religious body is working in the immediate neighborhood, and the outcome of these visits resulted in the election of the rector of St. Michael's as chaplain of the local trades unions on November 1st. These unions have a membership of some two thousand, and number amongst them some very influential men in the community. On Sunday, November 8th, they attended services in a body in the evening, bringing their families. Mr. Noble, now in his 85th year, like Moses, has been allowed to see the promised land, frequently walking more than a mile to visit the school, and see the children at play.

ANNIVERSARY OF ORDINATION

ON WEDNESDAY evening, November 11th, the fifteenth anniversary of the ordination to the priesthood of Rev. James N. Deaver of St. Augustine's Church, Atlantic City, was duly observed in that church by a special festal service. The Rev. George F. Bragg, D.D., rector of St. James' Church, Baltimore, Md., who preached the ordination sermon fifteen years ago, was likewise the preacher on this occasion. The sermon was followed by an address by the Rev. Dr. Henry L. Phillips, Archdeacon of work among the colored people of Pennsylvania. A reception followed in the parish hall. The preacher, incidentally, paid tribute to the great and loving interest of the late Bishop Scarborough in the work among the colored people of his diocese, and suggested the idea of having the various congregations of the diocese erect a worthy church for the colored race, at Atlantic City, as a memorial of the late Bishop of New Jersey.

AN ALASKAN MISSIONARY

THE REV. CHARLES E. BETTICHER, Jr., after having been considerably delayed in the interior of Alaska, has now arrived at his home in Pennsylvania. On November 15th he will begin his speaking engagements on behalf of the Church's work in the North. Until after the first of the year he will spend most of his time in the states of Massachusetts, New York, and Pennsylvania. He will then travel in the South and Middle West, for about two months, returning to the East for engagements in New York. The details of his schedule have not been arranged beyond that date. All requests for appointments should be addressed to Mr. John W. Wood, 281 Fourth avenue, New York City.

COADJUTOR FOR VERMONT

BISHOP HALL has issued a formal call for a special convention to elect a Coadjutor in the place of the late Bishop Weeks, and also the following explanatory memorandum:

"The Bishop has had a full and frank consultation with the Standing Committee on the whole situation. They were unanimous in setting aside any other plan than that of choosing another Coadjutor. So the Bishop will issue a call for a special convention to meet in Burlington on January 20th, 1915. This date will give sufficient time for consideration before the election; and if we are favored in a choice and acceptance, we might then hope for the consecration shortly after Easter, and the Coadjutor could then go about the diocese freely, administering Confirmation and getting familiar with the conditions, in the good months before the regular convention on the third Wednesday in June. This would be held at some other place than Burlington."

CLERGYMEN'S RETIRING FUND SOCIETY

THE ANNUAL meeting of the Clergymen's Retiring Fund Society was held in the Church Missions House, November 13th. the Bishop of Long Island in the chair. The treasurer's report showed an increase in receipts from dues, gifts, and interest, and that $17,250 had been added to the permanent fund during the year. The financial secretary, Dr. Anstice, presented his annual statement of the society's affairs, which will appear in full in the annual report about to be issued. A few of the items may be of interest. The capital fund of the society now stands at $358,778.46. The sum of $22,578.55 will be distributed this month among three hundred and seven annuitants. Of the present annuitants the three at the head of the list had paid dues of $12 each for six, eight, and five years respectively, then reached the age of sixty and have since been drawing annuity for twenty-nine, twenty-six, and twenty-five years respectively. The possible effect of the creation of the proposed new "Church Pension Fund" upon the prosperity of the C. R. F. S. was considered and the financial secretary reported that he had received assurance from officers of the Church Pension Fund that whatever pension from that source might come to any member of the C. R. F. S., it would be entirely irrespective of what he might be receiving in annuity from this society or from income derived from any private investment. It has been suggested in fact that the desire to secure membership in this society should be stimulated by the consideration that through it annuity can be secured additional to whatever pension the Church hereafter may be able to grant.

The officers of last year were reëlected.

WOMAN'S AUXILIARY OF THE THIRD PROVINCE

THE PRIMARY provincial meeting of the Woman's Auxiliary of the Third Province was to have met in the parish house of the Church of the Ascension, Pittsburgh, at the same time as the Provincial Synod, on November 17th to 19th. The preacher at the opening service of the Synod at Calvary Church was Bishop Tucker, Coadjutor of Southern Virginia. The opening meeting of the Auxiliary was expected to have been held in the afternoon at the Church of the Ascension parish house. After considering the advisability of annual provincial meetings, and effecting an organization a conference was expected to be held at which a "Friendly Comparison of Diocesan Branches" and "A Study of Parish Branches" were discussed. The evening missionary meeting was to be addressed by William R. Butler, Esq., and Bishop Lloyd, of the General Board of Missions. Study classes were to be held on Thursday, conducted by Miss Tillotson, followed by a conference on combined classes. A conference was on the programme on "How to do the Best Work," conducted by Mrs. John Markoe, and one in the afternoon on the united offering. The sessions on Wednesday evening were to be held in St. Peter's Church, at which the speakers were Bishop Israel of Erie, the Rev. Dr. Bradner, the Rev. S. U. Mitman, D.D., and the Rev. Howard Diller. Study classes and conferences on study class methods, the Junior Auxiliary and the Little Helpers made up Thursday's programme and the meeting of the Provincial Auxiliary was to close on Thursday evening with a Church Club dinner at Hotel Schenly at which there was to be an address by Mr. John Stuart Bryan on "Social Service."

CONFERENCE ON CHURCH UNITY

ON MONDAY, November 9th, there was held in St. John's Church, Ross, Marin county, California, a conference on Church unity which was remarkably interesting, and which may have within it the germs of greater things than were dreamed of by its originators. It was held at the instigation and invitation of the rector of the parish, the Rev. Hubert Cowley-Carroll, and of course with the approval and coöperation of the Bishop of the diocese. From twenty-five to thirty ministers of various churches met in prayer and conference for the day. It included all the ministers resident in the portion of Marin county covered by the invitation of the rector of the church. Every one was present

except one kept at home by sickness. This included Congregational, Methodist, and Presbyterian ministers as well as clergy of our own Church. No resolutions were presented. There was no attempt at any semblance of authority. It was a conference pure and simple, whose effort and intention was that the men who are doing the work of the Lord under different banners might at least know one another, and in some measure each understand the ideals and aims of the others. There were prayer and hymns and addresses. Prayer was the dominant note. Every one joined in the Apostles' Creed—each retaining his own unspoken interpretation thereof. The addresses did not even magnify the things in which Christendom—Protestant Christendom—is agreed. The object was the primary one of getting acquainted each with the position of the other. There was no mincing of any one's position. Every one spoke with the utmost frankness; and each man stood up to a real cross examination as to the position of his Church. This was in the afternoon, which was given over altogether to this sort of thing, and was very illuminating. There was no bitterness even under the most exact questioning. Perhaps the Congregationalist minister was more thoroughly grilled than any one else; but he came out of the experience with a smile on his face and with smiles on the faces of the questioners. Perhaps the only thing to be regretted in the day was the fact that the speaker who set forth the ideal of the Church—the Rev. Dr. Parsons, of Berkeley—came at the close of the session, and there was not the time to put him through the same thorough process of questioning. The Presbyterian position was also thoroughly questioned. The net result of the day was that those present have each a clearer conception of the positions of all the churches represented; the men are better acquainted with each other; and no one was asked or had any idea of in any way minimizing or hiding what he conceived to be the position of his church or denomination. The result was confined to the locality, and even there has not the force or form of any resolution; but for the locality it must result in a more kindly feeling among fellow workers. And if the time ever comes for a real step in the direction of Christian unity, these twenty-five or thirty men will have a better idea of what they are striving for, and this is certainly well worth while.

All the papers and addresses of the day showed careful thought and preparation. They may possibly be printed. In any event it would be impossible and inexpedient to try to summarize them here. But one may draw attention to two statements which received unanimous approbation, and which were repeated several times during the day. The first was that world peace will depend upon Christian unity. When a united Christianity shall demand peace throughout the world, the world will listen and world peace will come because it cannot be denied. But a divided Christendom is without power to stop wars—as the late Pope most tragically realized.

The second thought that found universal acceptance was that the statement of a creed has always been a statement for believers, and that prayers for unity have always been prayers for the unity of believers. This means that no good would be accomplished by reducing the faith to an irreducible minimum. The idea rather seemed to be to have each body state its faith with such definiteness as was possible; and then the statement of the faith of the Church of the future would eventually absorb that which is eternally true from whatever source it might be derived. And this faith of a reunited Christendom would inevitably attract the world. There were no wild dreams of any immediate Church unity. It was only a very primal step—an effort to understand each the other; and to that extent a thing to be carried out wherever it may be possible.

MEMORIALS AND GIFTS

On the feast of All Saints, at the chapel of St. Mark, in Yonkers, N. Y., there was solemnly blessed, and consecrated to the glory of God, a sanctuary lamp, in reverent memory of William Reed Thomas, D.D., and Mary Louisa Eldridge Thomas, the gift of their son, Rev. H. L. R. Thomas, to the chapel, which he serves as priest-in-charge. The office of blessing and dedication was immediately preceded by Hymn No. 9, and was directly followed by Hymn No. 181, as of especial appropriateness to the occasion. The lamp is of the traditional shape, and is adorned with figures of cherubs around the circumference of the pendent bowl. "The path of the just is as a shining light, that shineth more and more unto the perfect day."

A Bishop's chair, which ex-Judge Thomas S. Henry presented to the House of Prayer of Newark, New Jersey, was dedicated at that church on Sunday morning, November 8th. The church was crowded, the congregation consisting of many creeds and nationalities, with many friends of the donor's mother, in whose memory the chair was presented. There were also many friends of Judge Henry at the service, including the Hon. Richard Stockton, civil service commissioner; Edward H. Wright; Judge Simon Hahn of the Newark Criminal Court, and Mr. G. Wisner Thorne of the Sunday *Call*. Judge Hahn is one of the leading Hebrews of Newark, and is a graduate of Judge Henry's law office. Mrs. Henry was a very devout woman and was very active in religious, social, and charitable work; and was for many years a member of the House of Prayer. The Rev. M. L. Woolsey, the assistant rector, sang the service; and the Rev. John S. Miller, the rector, preached the sermon, during which he referred to the sterling religious qualities of the deceased. The chair is made of solid quartered oak, after Gothic design, with rich hand-carving and tracery work. It is in keeping with the lines of the altar and the reredos in the church. The pointed back of the chair bears the conventional Bishop's mitre at the top. This inscription appears on the chair:

> In loving memory of
> Emilie A. Henry
> (Mrs. Thomas S. Henry)
> who died Sept. 26, 1866.
> This chair is given by her son Thomas S. Henry to this church, where she worshipped and labored faithfully for the cause of Christ.

ALABAMA

C. M. Beckwith, D.D., Bishop

Mission at Letohatchie

The Rev. George E. Zachary, rector of St. Thomas' Church, Greenville, conducted a very successful mission at Letohatchie during the past week. The attendance was exceedingly good; many Baptists, Methodists, and Disciples of Christ came and when the series was ended joined with the Church people in making up a purse as a token of their appreciation for the services.

BETHLEHEM

Ethelbert Talbot, D.D., LL.D., Bishop

Central Society for Sacred Study Meets—St. Paul's Society at Lehigh

The Pottsville Circle of the Central Society for Sacred Study met at Pottsville, as the guests of the Rev. Howard W. Diller, rector of Trinity Church, on Thursday, November 12th. The subject under consideration was "The Christian Doctrine of God," and papers were read as follows: "The Idea of God in the Old Testament," by the Rev. Howard W. Diller; "The Teaching of Jesus," by the Rev. Wallace Martin, rector of Calvary Church, Tamaqua; "The Doctrine of God in the Johannine Writings," by the Rev. John Porter Briggs, rector of All Saints' Church, Shenandoah; "The Trinity," by the Rev. Walter Coe Roberts, rector of St. Mark's Church, Mauch Chunk; and "Metaphysical Aspects of the Idea of God," by the Rev. Gomer B. Matthews, rector of the Church of the Holy Apostles, St. Clair. The next meeting of the circle will be held at Calvary rectory, Tamaqua, the members being the guests of the Rev. Wallace Martin.

Some thirty students of Lehigh University met on the evening of St. Simon and St. Jude's day in the parish house of the Pro-Cathedral Church of the Nativity, South Bethlehem (Very Rev. F. W. Beekman, Dean), to draw up a constitution and by-laws for a St. Paul Society. The purposes, as stated in the constitution as adopted, are three-fold: first, for coöperation among Churchmen in the university; second, for mutual instruction along Church lines; and third, for social entertainment. There is to be a corporate communion of the society once a month during the college year, and two evening meetings a month, one a smoker for discussion and the other for a lecture or entertainment. The chaplain of Lehigh University, the Rev. Brayton Byron, who was partly instrumental in the organization of the society, is most enthusiastic of its success. There are fifty-four Churchmen in the present freshman class.

CALIFORNIA

Wm. F. Nichols, D.D., Bishop

Convocation of San Francisco Meets

The regular autumn meeting of the convocation of San Francisco was held on Tuesday, November 10, in the Church of the Incarnation, San Francisco. An address to the clergy was delivered by the Rev. E. W. Couper, urging sympathy each with the problems of the other; that convocation is the clearing house for clerical problems; and urging the sacramental system of the Church as the solvent for many of these problems. About thirty clergy of the convocation were present during the day. The offerings of the day were devoted to the Belgians after meeting necessary expenses. The desirability of a diocesan communicant list to be kept at headquarters was discussed; afterward it was agreed that the matter should be brought up at the diocesan convention in January. The ladies of the parish were lavish in their hospitality, giving a most bountiful lunch and dinner in the banquet hall of the new Masonic Temple. The afternoon session was devoted to the subject of Christian education. There were three papers: the first by Miss C. L. Fiedler, on "Spiritual and Devotional Life in Training and Practice"; the second by the Rev. Clifton Macon, rector of Trinity Church, Oakland, on "Church Attendance and Worship"; the third by the Rev. H. H. Kelley, on "The Bible and other Devotional Reading." At 4 P.M. the convocation was taken in automobiles through the grounds of the Panama-Pacific Exposition, and then to dinner. The evening session was devoted to problems of Church extension, chiefly financial. Members were asked to state their difficulties and voice their criticisms. Nobody seemed to have any criticisms to make in public; and the only real contribution to the subject was an address by the Bishop of the diocese, in which he urged clergy and people to have system, conscience, and a sacramental honesty and purpose in their giving.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

The Lecturn League—The Woman's Auxiliary—Various News

THE NOVEMBER meeting of the Lecturn League, a full meeting, was memorable for the address given by Miss Cora Brinckerhoff on the work of the county hospital. She pointed out its limitations for want of space and its noble aspirations. It has made great progress since the time when it was regarded entirely almost as an appendage of the poor farm and its training school for nurses was second to none except for poor accommodation and sleeping quarters, its laboratory work being unexcelled this side of the Mississippi river. In its daily procession of countless cases too little interest could be shown in individuals but the establishment of the Church convalescent home under the Rev. S. R. S. Gray, of Emmanuel, was rapidly changing a desperate situation into something like hope for the numbers of women who would thus be restored to health and raised from despair to self respect. Rabbi Kauvar gave an eloquent exposition of the Zionist movement and the restoration of the ancient language and art in the colonies of Palestine.

THE WOMAN'S AUXILIARY met at All Saints' Church for their first meeting with a full gathering, adopting a course of study based on the current numbers of the *Spirit of Missions*.

THE CLERICUS met at lunch at St. Peter's Church at the invitation of the Rev. J. Atwood Stansfield and after discussing the various social activities of an awakening city they adjourned to meet at St. Johns Cathedral on the second Monday in December when the Dean will speak on stained glass and the subjects of the series of windows of the Cathedral.

THE NORMAL CLASSES for Sunday school work resume their meetings at St. Mark's parish house on Thursday, November 12th, with a paper on "Better Teachers, how the General Board helps us to get them, and of the Work of our Institute."

THE REV. J. ATWOOD STANSFIELD, the new editor of the *Colorado Churchman*, will preach the Thanksgiving day sermon at St. John's Cathedral. Mr. Stansfield has lately taken charge of St. Peter's Church, Denver.

THE DENVER DEANERY meets on November 19th and 20th at St. Peter's Church.

EMMANUEL CHURCH holds its annual fair on November 11th and 12th.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

St. Andrew's Church Dedicated—Meeting of the Woman's Auxiliary

ST. ANDREW'S Church, New Haven, was dedicated on Sunday, November 8th, by Bishop Brewster. A church full of well-wishers of the parish witnessed the administration of the rite of confirmation to thirty-five young people and heard the inspiring sermon of the Bishop who related some of his own experiences forty-five years ago in this same neighborhood, when as lay-reader he gave his Sundays to the religious work in Newhallville, as it was then called; the mission having been started by his father, who was at that time rector of Christ Church. Lucy H. Boardman has been a benefactress of St. Andrew's, and the people of the community have given liberally, but there still remains a small debt and consecration of the building will be deferred.

TWO HUNDRED delegates were present at Norwich on Wednesday, November 11th, at the 34th meeting of the Woman's Auxiliary, held in Christ Church. Bishop Brewster celebrated the Holy Communion, assisted by Archdeacon Brown and the Rev. R. R. Graham. The report of the corresponding secretary, Miss Mary A. Goodwin, showed that a large work is being done by the Auxiliary. St. Luke's International Hospital, Tokyo, has received during the last year $366.17 from Connecticut Churchwomen; St. Mary's School, Shanghai, $362.45, the total of $20,958 being given for all purposes. Reports were read from the Comfort Club, the Church Periodical Club, and Little Helpers. The report of the Church Missions Publishing Company showed that the publications of the last year have been chiefly plays for junior entertainment, and pictures for use in reflectoscopes to illustrate missionary work. Among the plays are *Daybreak in the West*, *The Doors of Nippon*, and *The Light that Lighteth the World*. Pledges were adopted for the 1914-15 work in many parts of the missionary field, including China, Japan, Alaska, Utah, South Dakota, Valle Crucis, N. C., and St. Paul's School, Lawrenceville, Va. After luncheon and a devotional service the afternoon was given to hearing the addresses of the Bishop of Western Colorado, Mrs. John Ely of Shanghai, the Rev. Samuel Booth of Idaho, and the Rev. G. W. Davenport.

MISS ELLEN M. STUART, eighteen years curatrix of Colt Memorial, Hartford, died at Armsmear, Tuesday, November 10th. She was born a short distance from the world-famed Charter Oak, which stood on the property of her father, Isaac Stuart. The funeral was held at St. Elizabeth's Chapel, Thursday, November 12th, conducted by the Rev. G. T. Linsley.

THE REV. R. D. HATCH of Southport is planning for members of the Anglican and Eastern Orthodox Churches Union a pilgrimage in the fall of 1915 to the holy places of the East, provided the war is concluded before then. First opportunity of joining will be given to members of the Union.

EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

The Northern Convocation

THE NORTHERN CONVOCATION held its autumnal meeting at the Church of the Holy Cross, Milington, last week, the attendance at which was larger than in many years. The services were in charge of the Dean of the convocation, Rev. S. S. Hepburn. Holy Communion was celebrated by the rector, Dean Hepburn and Dean Bryan of Trinity Cathedral. The sermon was preached by the Rev. Dr. Conant, rector of the Susquehanna parish. The members of the convocation were hospitably entertained at luncheon and supper by the ladies of the parish. During the business session the convocation decided to join with the other convocations in the diocese in a pre-Lenten quiet day, to be held at Trinity Cathedral in February. Addresses were made by Dean Bryan on country church problems and Dean Bryan also preached at the evening service.

FLORIDA

EDWIN GARDNER WEED, D.D., Bishop

A Convention of Colored Churchmen Called by the Bishop

AT THE close of the diocesan council last May, the Bishop of Florida, in conference with the colored clergy present, decided to hold a convention of colored Churchmen of the diocese. The call was formally issued in September, and on Tuesday, November 3rd, the first Florida convention assembled in St. Philip's Church, Jacksonville (Ven. M. E. Spatches, rector). There was a preparatory service of Evensong with a sermon by the Bishop. The Bishop explained to the large congregation his purpose in calling the convention, and told them of his hopes for the work among the colored people. He expected, he said, to live to consecrate a colored Bishop in that church. On Wednesday morning the Bishop celebrated the Holy Communion, and the Rev. Wm. T. Wood of Palatka preached the sermon. Organization followed with the appointment by the Bishop of the Ven. M. E. Spatches president; the Rev. W. H. Marshall of Pensacola, secretary; and the Rev. A. A. Hewitt of Tallahassee, treasurer. Then the Bishop gave the chair to the president, and the convention proceeded to the order of the day. The business was along the lines of the council's, varied by papers and discussions. Committees were appointed on credentials, constitution, assessments, the state of the Church, education, the journal, finance, Sunday schools, and social service. The session of Wednesday closed with Evensong and a sermon by the Rev. W. H. Marshall. Thursday began with an early celebration by Archdeacon Spatches, assisted by the Rev. A. A. Hewitt. Later Morning Prayer was read by the Rev. John Speight of Gainesville. A part of the afternoon was given up to the women's meeting. The Bishop presided. He organized a convention branch of the Woman's Auxiliary and a chapter of the Daughters of the King. Mrs. Isabelle Whitsell of Jacksonville was made president of the Auxiliary, and Miss May E. Lofton, also of Jacksonville, president of the Daughters of the King. At this meeting of the women two good papers were read; one by Miss Speight, on the work of the Woman's Auxiliary, and the other by Miss Lofton, on the Daughters of the King. After transacting a few more items of business, the convention knelt while the Bishop offered solemn invocation and gave his blessing; and then came adjournment. The next meeting will be at St. Augustine, beginning May 16, 1915. The council of the diocese will meet the same week in that city. The delegates who could remain over attended a reception given in their honor by the parishioners of St. Philip's. The place was one of the large halls of the city. Some of the leading colored citizens were out to greet the visitors. The organization of a separate convention for colored Churchmen in the diocese of Florida does not mean that they are deprived of representation in the council. Both clergy and laity retain their place therein. But the Bishop believes that at no distant day the Church will do something large for these American citizens, and he is preparing the field. Meantime, the Florida convention is a challenge to the Church and a supreme appeal to the colored people themselves.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

A Clergyman in a Hospital

THE REV. WM. H. HAUPT of the diocese of Kansas is in St. Luke's Hospital, Chicago, under the care of Dr. John L. Porter. The bone of the thigh has given much trouble for some years past, owing to the fact that Mr. Haupt always felt he must return to his work. This time he proposes to stay till well.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Woman's Auxiliary Meeting in Brooklyn

THE FORTY-SECOND anniversary of the Long Island branch of the Woman's Auxiliary was observed on Wednesday, November 12th, in St. Mary's Church, Classon avenue, Brooklyn. Bishop Burgess presided at the morning and afternoon sessions. There was a very large attendance, delegates being present

from almost every parish and mission in the diocese. Nearly $400 was given during the day for St. Paul's School at Lawrenceville, Va., and towards a memorial for the late Bishop Spalding of Utah. Missionary addresses were made by Bishop Funsten of Idaho, and Bishop Brewster of Western Colorado, who told of their work and experiences in the far West among the miners, the stock raisers, and the lumbermen. The Rev. Arthur R. Gray, who has recently visited Japan, China, and the Philippine Islands, gave a general account of the work done by the Church in those countries. Archdeacon Russell, principal of the school at Lawrenceville, Va., then described his work, and said that this normal and industrial school was the largest of its kind under the auspices of the Church, and ranks third in size of such schools in the South, established and maintained for the industrial training of colored youth.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Meetings of Convocations

THE FALL meeting of the archdeaconry of Baltimore was held at the diocesan house on Monday, November 9th. Bishop Murray presided. Reports of mission work were presented, and apportionments and appropriations for the coming year were made.

THE AUTUMN meeting of the archdeaconry of Annapolis was held at St. Anne's Church, Annapolis, on Tuesday, November 10th. It began with a celebration of the Holy Communion at the parish church. The business meeting followed at St. Anne's chapel, with a large attendance of delegates, clerical and lay. Bishop Murray presided. Apportionments to the different churches for diocesan missions for the coming year, amounting to $1,603, were made and appropriations for the missionary work of the archdeaconry, amounting to $4,668. A change was proposed (to be acted upon by each of the archdeaconries) in regard to raising the money for missions, by which the lay delegation from each parish is to signify at the missionary service at the annual diocesan convention the acceptance of its apportionment. The Rev. William G. Cassard, U. S. N., of the Naval Academy, and the Rev. James M. Magruder of Westminster parish, were welcomed to membership in the archdeaconry.

THE FALL session of the archdeaconry of Towson was held on Wednesday, November 11th, at the Church of the Transfiguration, West Arlington, Baltimore county. The Holy Communion was administered, Bishop Murray being celebrant, assited by Archdeacon Smith. At the business session which followed the Bishop presided. About twenty-five clerical and fifteen lay delegates were present. The apportionments for diocesan missions amounted to $3,955, and the appropriations for the missions in the archdeaconry to $4,550. A number of interesting reports of missionary progress were read, and the Rev. J. J. D. Hall, superintendent of the Galilee Mission of Philadelphia, which is conducted under the auspices of the diocese of Pennsylvania, delivered a very striking address on the wonderful work being done at what has aptly been called "the Church's greatest life-saving station."

MILWAUKEE

W. W. WEBB, D.D., Bishop

Mission Study Institute—Two Deaths

A MISSION STUDY institute was held under the auspices of the Milwaukee branch of the Woman's Auxiliary, November 5th, 6th, and 7th, at St. James' Church, Milwaukee. The institute opened with a celebration of the Holy Communion and a quiet hour, conducted by the Rev. Frank H. Stedman, rector of St. John's Church. The classes were on "The Gospel Revelation," led by Miss Tillotson, of the Church Missions House; and "The Social Aspects of Foreign Missions," led by Miss Mary C. Smith, educational secretary of Minnesota. Delegates were present from seven of the city branches, and from Beloit, Delavan, West Allis, Waukesha, Whitewater, and Lake Geneva. On Saturday, St. Elizabeth's branch of the Woman's Auxiliary at St. James', entertained the classes at luncheon so that the afternoon session might be earlier to accommodate those who wished to leave on afternoon trains. The enthusiasm of those who attended was marked. It is intended to follow the institute with a normal class for the benefit of those who will share their knowledge with others.

MUCH SYMPATHY is expressed for Mrs. Charles S. Forsyth of Milwaukee, in the death of her husband, who was killed in an automobile accident last week. Mrs. Forsyth is a daughter of the late Bishop Knight, and was in the Adirondack region of New York state at the time of the fatal acicdent. The burial service was held at All Saints' Cathedral on the following Wednesday, being conducted by Dean Delany and Bishop Webb.

THE DEATH of Oliver W. Greenslade occurred suddenly at his home in Milwaukee on Thursday, November 12th. Mr. Greenslade had for many years been a trustee of St. John's Home, and had in former years been a member of the Cathedral Chapter and of the Standing Committee of the diocese. He is survived by a widow and two children. The burial service was held at the Cathedral on Monday.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

St. James' Church, Macon, Rebuilt after a Fire—A Convocation

ST. JAMES' CHURCH, Macon (Rev. H. B. Smith, rector), which was destroyed by fire last January, has been rebuilt. With the insurance money as a nucleus and funds subscribed by the Church people of the place, a substantial building has been erected at a cost of $16,000. The pipe organ burned with the church has not been replaced yet, but the new church building is paid for except about $800. The new church contains some very beautiful memorial windows. Specially may be noted three large windows, showing the Annunciation, the Crucifixion, and the Resurrection. The church is located next to the postoffice, and the parish has an excellent equipment in church property, including a good rectory, and guild rooms in basement of the church building.

THE AUTUMN meeting of the Hannibal convocation was held at Macon in St. James' Church (described above) on November 10th, 11th, and 12th. The convocation was opened with sermon by the Rev. H. L. Hoover of Monroe City, and the Rev. John Davis, Dean of convocation, gave an address to the clergy. In an address in the afternoon on Indian work, the Rev. D. A. Sanford told out of his own experience of the great work the Church has accomplished among Indians, especially among the Sioux and Oneida, where the proportion of our communicants is larger than anywhere in our country among white people. This work has been accomplished, however, in spite of many obstacles, especially the abuses in the United States Indian service. At the missionary service in the evening, the Rev. C. M. Davis, Dean of Christ Church Cathedral, St. Louis, told of his tour of the missionary field in China. After using stereopticon illustrating of the work of the Church in China, he told of the excellent educational work of the Church there. While other Christian bodies had made more converts no other Church had sent out, into the life of the nation, so many highly educated men. The Rev. P. J. Tagima, a native of Japan, who was present, told of work there and how prejudice against Christianity is dying out. At the closing service on Thursday night Bishop Tuttle was present and confirmed four persons. The next meeting of the convocation will be held at Palmyra the first week in May.

NEWARK

EDWIN S. LINES, D.D., Bishop

The Woman's Auxiliary—Meeting of Several Archdeaconries

GRACE CHURCH, Orange, N. J., was well filled on Wednesday morning and afternoon, November 11th, at the anniversary meeting of the Woman's Auxiliary, diocese of Newark. Bishop Lines celebrated the Holy Communion assisted by the Rev. Charles T. Walkley, rector of the parish. During the day addresses were made by Bishop Funsten of Idaho, Dr. William H. Jefferys of Shanghai, China, and Miss Julia Emery. The latter speaker made a remarkable address on what the young college woman can do in Church work. The Rev. Wilson R. Stearly spoke on the "Value of Woman's Auxiliary in the Parish." The Rev. Augustine Elmendorf told of Auxiliary ideals in social service. "The Value of the Duplex Envelope in the Parish" was related by the Rev. W. A. R. Goodwin of Rochester, N. Y.

A JOINT MEETING of the archdeaconries of Newark, Morristown, and Newton was held on Monday morning and afternoon, November 9th, in St. Andrew's Church, South Orange, N. J. At 11:30 there was a brief service, the rector, the Rev. F. Creswick Todd, officiating. Reports on conditions in the missions were made: Archdeacon Tuthill for Warren and Sussex counties; Mr. James E. Bathgate, Jr., for Morris county; Rev. Carolus R. Webb for Essex county. Archdeacon Carter presided. Bishop Lines made an address, emphasizing the need of conservative, reverent criticism of the Bible, and the need of loyalty to the accepted interpretation of Christian doctrine as contained in the Apostles' and Nicene Creeds. After luncheon, served by the ladies of the parish, there was a conference on the topic, "What are the Sources of Strength and Weakness in our Church in this Country?" The appointed writers and speakers were the Rev. Dr. Walker Gwynne, Rev. C. Malcolm Douglas, Rev. Dr. Fleming James, Rev. Nassau S. Stephens. About thirty clergy were present.

NEW JERSEY

Death of Mrs. Wm. N. Baily

THE WIFE of the rector of Trinity Church, Asbury Park, Mrs. William N. Baily, died in her sleep, from heart disease, and was buried from Trinity Church on Sunday afternoon. She was the younger daughter of J. Lewis Crew, of Richmond, Va., and Anna Levick of Philadelphia. She was born in Philadelphia Feb. 14, 1859. Her father was a chemist by profession, and for many years was senior in the firm of Crew, Levick & Co., oil manufacturers, in Philadelphia. Rev. Mr. Baily met Miss Crew while he was a student in the seminary, and they were married twenty-one years ago in St. James' Church, Philadelphia. A son was born to Mr. and Mrs. Baily on March 25, 1895, named Alleyne William, who is at school in Detroit, Mich.

NEW MEXICO

FREDERICK B. HOWDEN, Miss. Bp.

The Bishop Locates in Albuquerque—Miss Lindley's Visit

BISHOP HOWDEN has finally concluded to make Albuquerque, New Mexico, the see city

of the missionary district of New Mexico, which includes the state of New Mexico and Texas west of the Pecos river. Much rivalry was exhibited by various points in the district in the matter of the see city. The Bishop, however, concluded that Albuquerque not only offered the greatest number of advantages to him for his work, but was most in touch with all other points, strategically and as a Church center, and the best point as a residence for his family and education of his children. Albuquerque is the educational center of the Southwest. The vestry of St. John's parish, Albuquerque, presented the Bishop with a pruse of $1,000 as an offering towards the purchase of an Episcopal residence. His address will be 800 Park Ave.

MISS M. GRACE LINDLEY, associate secretary of the Woman's Auxiliary, filled various appointments in the district, November 9th to 14th. At Albuquerque she was greeted by an enthusiastic audience of Woman's Auxiliary and Junior workers.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Trinity Church Takes Charge of a Mission

TRINITY CHURCH has taken charge of St. George's mission, West End, and services and pastoral care will be provided for the congregation by the rector, the Rev. E. S. Travers, and his assistants. The new arrangement began on All Saints' day.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Club Dinner—Mission in Newport

THE CHURCHMEN'S CLUB of Rhode Island held their eighty-ninth meeting and dinner at the Eloise in Providence on the evening of November 10th. The speaker of the evening was the Rev. Harvey Officer, O.H.C., who took for his topic "The Efficient Layman." He was listened to with sympathetic interest and frequent applause. Bishop Perry followed the speaker with a few words of endorsement. There were about one hundred and fifty members and guests present.

THE GREAT mission conducted by the Holy Cross fathers in the four parishes of Newport began with a celebration of the Holy Eucharist by Bishop Perry at St. John's Church on Wednesday morning. Fr. Huntington preaches at St. George's, Fr. Officer at Trinity, Fr. Harrison at St. John's and Fr. Mayo at Emmanuel. The mission closes on Thanksgiving day. The rector of Emmanuel Church, the Rev. Dr. Porter, is seriously sick, but the mission will proceed in the parish and united prayer will be made for his recovery. The Rev. Fr. Anderson, O.H.C., on his way to assist in the Newport mission stopped off in Providence to hold an "Hour of Devotion" for members of the Confraternity of the Christian Life in and near Providence. The service was held at St. Mary's, East Providence, on Friday the 13th.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Arranging for Addresses to Business Men Next Lent

THE SUBJECT of having two weeks preaching for business men in Chattanooga during the coming Lent was taken up at the meeting of the clericus on November 9th and the secretary was asked to write prominent mission preachers with a view to obtaining them for the services to be held at mid-day in one of the local theatres. The time decided upon was the two weeks preceding Holy Week of next Lent.

THE REV. W. S. CLAIBORNE, Archdeacon of East Tennessee, addressed the Pastors' Association of Chattanooga on the subject of the necessity for more industrial schools for Tennessee. He said that while the present industrial schoo' in Nashville was doing a magnificent work, it was over-crowded, and there was a crying need for a school of the same character in East Tennessee and West Tennessee.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

The Woman's Auxiliary—Men of St. Thomas' Church at Dinner—Archdeaconry Meets

THE DIOCESAN meeting of the Woman's Auxiliary took place in the parish hall of St. John's Church, Tuesday, November 3rd. It was one of the largest and most enthusiastic the Auxiliary of the diocese has ever had, at least twenty-five churches sending representatives. Miss Jane M. Wilks was elected president; Mrs. Mills, wife of Gen. Albert L. Mills, first vice-president. The declination of Miss Fannie Gillis to serve as first vice-president was received with regret. Mrs. Mackay-Smith was chosen second vice-president. Mrs. Mills is sister of Bishop Paddock of Eastern Oregon, and Mrs. Mackay-Smith the widow of the late Bishop Mackay-Smith. Mrs. George H. McGrew, wife of the rector of Silver Spring parish, was elected third vice-president. Miss Alice Sawyer was elected treasurer, and Miss Phyllis Snyder, assistant treasurer. Mrs. Smiley was elected recording secretary. Rev. Edmund J. Lee of Nanking, China, gave a splendid address on present conditions in China. He said there were more people in China than in any other country in the world. China was very much awakened and desired western education, not necessarily Christianity but the knowledge and education of the west. If they were not guided along moral and Christian lines in time they might prove a great menace. Now was the time to send men and money, and in a few years they would have an independent Chinese Church under their own Bishops.

THE MEN of St. Thomas' parish to the number of fifty met Thursday evening at Rauscher's for dinner. In addition to the clergy of the parish Rev. C. Ernest Smith, D.D., Rev. William M. Pettis, D.D., and Rev. Joseph E. Williams, there were present as guests Rev. Dr. Bratenahl and Gen. John M. Wilson, U. S. A., lately retired from the vestry of St. Thomas' parish, in which office he has for many years rendered invaluable service. In an address on the work of Gen. Wilson as a vestryman Mr. Melville Church voiced the sentiments of his colleagues and the parishioners. A feature of the evening's programme was the presentation of a handsome pitcher and salver to Mr. A. P. Crenshaw, given by the parishioners in recognition of his services as treasurer of St. Thomas' parish for ten years past. The pitcher bore an appropriate inscription. The presentation was made by Gen. George A. Woodward, U. S. A., senior warden. Rev. Dr. Bratenahl delivered an address on the great need of men taking an interest in the extension of Christ's kingdom. He urged the formation in the parish of a men's missionary committee and advocated the use of the duplex envelope system, which he said largely aided the missionary cause all over the country. He was strongly seconded by the rector, Rev. Dr. Smith. Gen. E. Dimick, U. S. A., presided at the dinner.

THE ARCHDEACONRY of Washington convened in St. John's parish hall Wednesday, November 11th, Archdeacon Williams presiding, Rev. E. S. Dunlop secretary. Reports were heard from the various missionary stations. A newspaper publicity committee was appointed, consisting of Rev. George F. Dudley, chairman, Rev. Howard G. England, and Mr. Waller of St. Stephen's parish. Resolutions were passed congratulating the Bishop upon his recovery from illness and expressing the hope that he would soon be in his usual good health again.

BISHOP HARDING is at the seaside resting and continues to improve.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Sunday School Convention at Worcester

FRIDAY, NOVEMBER 13th, at All Saints' Church, Worcester, a Sunday school convention was held under the auspices of the Board of Religious Education. This meeting was coördinate with the twenty-fifth annual convention of the Massachusetts Sunday school association. The session began with prayers and an address of welcome by the Rev. Lewis G. Morris, D.D. Then followed a statement by the Board of Religious Education of the diocese. Two fine addresses were given, one by Rev. Frederick E. Seymour, Sunday school secretary of the Province of New England, on "What the Church is doing for Religious Education," and the other by the Rev. Phillips E. Osgood, Roslindale, Mass. Following the addresses ample opportunity was given to ask questions and for general discussion. There was a diocesan exhibit in connection with the conference in the library of All Saints' Church.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Women at Work Sewing for the Belgians

AFTER A celebration of the Holy Communion, St. Mark's chapter of the Woman's Auxiliary, Grand Rapids, conducted a meeting at which the merits of the provincial system were discussed and it was found that the semi-annual ingathering for the united offering amounted to $145. The special speaker was Mrs. Charles L. Fox, recently returned from England, where she had been visiting an English prebendary's family when the war broke out. A meeting of the missionary society was called at once and the knitting, sent to the garret when the Boer war closed, was brought down. The women went to work at once and those who could not knit immediately learned, this time for the soldiers and

NO ALUM
IN
ROYAL BAKING POWDER

the Belgian sufferers. Soldiers' socks must be without heels. This kind lasts three days; those with heels last one day. Whenever ladies accept social engagements in England, they remove their gloves at once and take the knitting handed them by their hostesses. Everybody belongs to some missionary society. All who heard the address agreed to meet the next day at the home of Mrs. R. W. Butterfield, the president of the chapter, and sew for the Belgian sufferers. At this meeting forty-five women's garments and skirts were completed. Mr. E. A. Clements of Grand Rapids, who owns a knitting mill, suggested that the investment of time and money for hand knitting would go twice as far if benevolent people permitted the knitting mills to do their knitting for them. One society handed him $15 for which he supplied twenty dozen union suits. At his request some one donated two hundred pounds of worsted yarn, from which his factory made one hundred dozen garments. All these will be added to the other things being collected by the relief committees.

THE HIGH SCHOOL of Grand Rapids has agreed to allow credits for Bible work done in Sunday schools when the Bible is studied as literature or as history. These credits will count on the high school diploma in the usual way.

THE REV. A. WORGER-SLADE, rector of Grace Church, Traverse City, began a ten days' mission on November 11th, in Trinity Church, Niles, Mich., with a large attendance.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Annual Donation Tea at Rochester—The Woman's Auxiliary

THE ANNUAL donation tea was held at the Church Home, Rochester, on Wednesday afternoon, November 11th. Earlier in the day the board of trustees held its annual meeting and election which resulted in the reëlection of all the former officers. Visitors were received by Mrs. T. G. Moulson, president of the board of managers, and other members of the board, and were shown through the home. Over $2,000 was the generous contribution received from the friends of the home. At present there is only one vacancy, that for two boys, all the other places being taken by a large family of girls and boys and elderly women.

ON WEDNESDAY and Thursday, November 11th and 12th, at Christ Church, Rochester, was held the annual meeting of the Western New York branch of the Woman's Auxiliary. After a celebration of the Holy Communion on Wednesday separate conferences were held for sections 1, 2, and 3 of the junior department with the leaders, Miss Mary Hart of the Little Helpers, Miss Sanders of the Juniors, and Miss Arnold of the Intermediates presiding. A joint business meeting of all three sections followed luncheon. The Juniors' pledge of $100 this year will be sent for the education of school girls in the Philippines, while the Intermediates have pledged $200 for the mountain white work of the Rev. Frederic Lobdell. The use of a uniform systematic loose-leaf record book was urged upon all Junior leaders. A missionary service was held on Wednesday evening, when the Rev. Franklin J. Clark, recording secretary of the Board of Missions, and the Rev. David L. Ferris, rector of the parish, gave the addresses. A conference and demonstration study class was conducted by Mrs. Thomas B. Berry, diocesan educational secretary, and was attended by over fifty women. "The Philippines" was the subject for discussion, as this will be the topic studied this winter. There are fifty-six study classes, aggregating over seven hundred members, in the diocese. This does not include the study classes of either the Juniors or the Intermediates. The business meeting was opened after a celebration of the Holy Communion on Thursday morning, with Mrs. Philip N. Nicholas presiding. The meeting was marked by unusual enthusiasm displayed for missions, the reading of well considered reports and general harmony. Two hundred women representing fifty-three parishes were present. It was announced that the apportionment upon Western New York of $3,100 had been paid in full. A special pledge of $417 for the coming year was made to St. Mary's School, Shanghai, after listening to Mrs. Ely's talk upon the work carried on there. A generous offering was also made to Miss Bessie Mead of Tokyo, who likewise made an appeal. Mrs. Walker, the wife of the Bishop of the diocese, urged the printing of a leaflet for circulation, among all the Auxiliary women, which would explain fully the directions toward which the pledges are turned in order that all members, especially those who have come into the work since some pledge was made, may know definitely concerning that special work. This plan is to be carried out at once. The same officers were reëlected for the eusning year. An invitation was brought from St. Mary's, Buffalo, to entertain the semi-annual meeting in June.

THE REV. CHARLES D. BROUGHTON, who has been in charge of St. Paul's Church, Buffalo, since Dr. Regester, through failing health, was forced to relinquish the work, has been elected rector of the Church of the Ascension, Buffalo, and will take up his new duties on January first, when the present rector of the Ascension, the Rev. Charles A. Jessup, D.D., becomes the rector of St. Paul's. The Rev. Arthur F. Lowe will continue as curate at St. Paul's.

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WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop
WM. T. CAPERS, Bp. Coadj.

Mission at Gonzales

BISHOP CAPERS held a mission in the Church of the Messiah, Gonzales, from Sunday, October the 18th, to Friday the 23rd. There were daily morning and evening services and corporate communions of the men and women of the parish. At each morning service the Bishop gave instructions on the ministry and sacraments of the Church, which were very helpful and illuminating, eliciting the interest of members of other religious bodies as well as our own people. Each night he spoke on the subject of the inevitable claims of Christ upon man's nature, and these sermons made a deep impression upon the men of the community.

CANADA

News of the Various Dioceses

Diocese of Quebec

MUCH REGRET was felt at the departure of Bishop Dunn and his family, who took their final farewell of the diocese when they sailed from Quebec for England November 5th. At the reception held in the Cathedral Hall, Quebec, an address from the diocese was presented by Archdeacon Balfour, in which the results of the Bishop's labors for the past twenty-two years in the diocese were dwelt upon. Particular mention was made of the see house with its beautiful chapel and endowments, a monument not only of the Bishop's generosity but of his prudence and business ability.—AMONG THE names suggested to be submitted to the approaching diocesan Synod for the election of a new Bishop, are Bishop Thornloe of Algoma and Canon Gould, secretary of the C. C. M. S.

Diocese of Huron

ONE OF the subjects chosen for discussion at the October meeting of the rural deanery of Brant, in St. Luke's Church, Brantford, was "The Attitude of the Church to Reunion," opened by the Rev. C. Patterson-Smyth.—THE REV. ARTHUR CARLISLE, rector of All Saints', Windsor, has been accepted as chaplain to accompany the second Canadian overseas contingent, which will sail shortly.

Diocese of Niagara

BISHOP CLARK was the preacher in St. George's Church, Harriston, on All Saints' day, when the building was reopened after having been closed for improvements and repairs. The rector of St. George's, the Rev. C. Scudamore, has been appointed by the Bishop to a canonry in Christ Church Cathedral, Hamilton.

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Diocese of Montreal

PART OF the business before the meeting of the diocesan missionary committee held in the Synod Hall, Montreal, November 10th, was the consideration of the missionary apportionments which had been worked out by the subcommittee. The executive committee met on the same day at the same place, Bishop Farthing in the chair. The Bishop conducted the intercessions for missions in Christ Church Cathedral, Montreal, on the day appointed, November 6th.—THE REV. J. J. WILLIS, rector of St. Jude's Church, Montreal, is to assist as missioner in the general mission to be held in St. John's, New Brunswick, November 22nd to 29th.—THE DEBT on St. John's Church, Eastman, has been entirely paid off.

Diocese of Toronto

THE PREACHER at the annual convocation service of Trinity College, Toronto, November 15th, is to be the Rev. J. M. Snowdon, Ottawa. Dr. J. A. Worrell is to be installed as chancellor on the 18th. The annual meeting of the corporation takes place on the 17th.—A GREAT deal of business was got through at the annual meeting in October of the archdeaconry of Simcoe in Christ Church, Brampton. Bishop Sweeny was celebrant at the early celebration of Holy Communion on the opening day, and he also conducted the quiet hour. Steps were taken to provide an endowment for the archdeaconry. The next annual meeting will be held at Collingwood.—THE NEW Church of St. Paul's, at Painswick, was opened November 1st. Bishop Reeve was present.

Diocese of Rupert's Land

TWELVE beautifully worked sets of communion linen were gratefully acknowledged by the diocesan board of the Woman's Auxiliary, which met in Winnipeg in October. They were donated by Mrs. Page, England. The Rupert's Land babies' branch is the largest in Canada. Eight new Junior Woman's Auxiliary branches have been formed during the past summer.

Diocese of Columbia

ENCOURAGING reports were read at the meeting in the Cathedral school room, Victoria, the last week in October, of the missionary society of the Church. A cheering address was given by the president of the association, the Very Rev. Dean Doull.

Educational

MISS MARIE WOLLPERT, who has been Professor of German in Milwaukee-Downer College for eighteen years, died suddenly at the College on November 8th. Services were held in the college chapel on Tuesday morning at ten o'clock. Masses of beautiful flowers from faculty, undergraduate students, alumnae, Milwaukee-Downer clubs, former students and friends in Milwaukee and other Wisconsin cities were an expression of the deep affection and gratitude of those who loved her for the work that she has done in the college and for her strong and beautiful character.

Miss Wollpert was a genuine scholar and a truly great teacher. She has developed the German department of the college and made it one of the strongest centers of the scholarly life of the institution. She has fostered a love of good literature, good music, and fine arts in her own classes and in the whole college. She has taught her students to see and appreciate nature, books, and people. She has been one of the builders of Milwaukee-Downer College, and her influence will be a permanently constructive force in its future life and growth.

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